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The life and works of



Abraham
Lincoln

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the Anglo-American authors - ssiz.
New York.

A meeting of the Free Democracy will take place at Waterloo, on Monday, September 12th inst., whereat Hon. Lyman Trumbull, Hon. Jehu Baker, and others, will address the people upon the different political topics of the day. Members of all parties are cordially invited to be present, and hear and determine for themselves.

THE FREE DEMOCRACY.

September 9, 1858.

Did you ever before hear of this new party called the "Free Democracy?"

What object have these Black Republicans in changing their name in every county? They have one name in the north, another in the center, and another in the south. When I used to practise law before my distinguished judicial friend whom I recognize in the crowd before me, if a man was charged with horse-stealing, and the proof showed that he went by one name in Stephenson County, another in Sangamon, a third in Monroe, and a fourth in Randolph, we thought that the fact of his changing his name so often to avoid detection was pretty strong evidence of his guilt.

I would like to know why it is that this great Free-soil Abolition party is not willing to avow the same name in all parts of the State? If this party believes that its course is just, why does it not avow the same principles in

the north and in the south, in the east and in the west, wherever the American flag waves over American soil? [A voice: "The party does not call itself Black Republican in the north."] Sir, if you will get a copy of the paper published at Waukegan, fifty miles from Chicago, which advocates the election of Mr. Lincoln, and has his name flying at its mast-head, you will find that it declares that "this paper is devoted to the cause" of Black Republicanism. I had a copy of it, and intended to bring it down here into Egypt to let you see what name the party rallied under up in the northern part of the State, and to convince you that their principles are as different in the two sections of the State as is their name. I am sorry I have mislaid it and have not got it here. Their principles in the north are jet-black, in the center they are in color a decent mulatto, and in lower Egypt they are almost white. Why, I admired many of the white sentiments contained in Lincoln's speech at Jonesboro, and could not help but contrast them with the speeches of the same distinguished orator made in the northern part of the State.

Down here he denies that the Black Republican party is opposed to the admission of any more slave States, under any circumstances, and says that they are willing to allow the people of each

State, when it wants to come into the Union, to do just as it pleases on the question of slavery. In the north you find Lovejoy, their candidate for Congress in the Bloomington district; Farnsworth, their candidate in the Chicago district; and Washburne, their candidate in the Galena district, all declaring that never will they consent under any circumstances to admit another slave State, even if the people want it. Thus, while they avow one set of principles up there, they avow another and entirely different set down here. And here let me recall to Mr. Lincoln the scriptural quotation which he has applied to the Federal Government, that a house divided against itself cannot stand, and ask him how does he expect this Abolition party to stand when in one half of the State it advocates a set of principles which it has repudiated in the other half?

I am told that I have but eight minutes more. I would like to talk to you an hour and a half longer, but I will make the best use I can of the remaining eight minutes.

Mr. Lincoln said in his first remarks that he was not in favor of the social and political equality of the negro with the white man. Everywhere up north he has declared that he was not in favor of the social and political equality of the negro, but he would not say

whether or not he was opposed to negroes voting and negro citizenship. I want to know whether he is for or against negro citizenship? He declared his utter opposition to the Dred Scott decision, and advanced as a reason that the court had decided that it was not possible for a negro to be a citizen under the Constitution of the United States. If he is opposed to the Dred Scott decision for that reason, he must be in favor of conferring the right and privilege of citizenship upon the negro. I have been trying to get an answer from him on that point, but have never yet obtained one, and I will show you why.

In every speech he made in the north he quoted the Declaration of Independence to prove that all men were created equal, and insisted that the phrase "all men" included the negro as well as the white man, and that the equality rested upon divine law. Here is what he said on that point:

I should like to know if, taking this old Declaration of Independence, which declares that all men are equal upon principle, and making exceptions to it, where will it stop? If one man says it does not mean a negro, why may not another say it does not mean some other man? If that Declaration is not the truth, let us get the statute-book in which we find it and tear it out.

Lincoln maintains there that the Declaration of Independence asserts that the negro is equal to the white man, and that under divine law; and if he believes so it was rational for him to advocate negro citizenship, which, when allowed, puts the negro on an equality under the law. I say to you in all frankness, gentlemen, that in my opinion a negro is not a citizen, cannot be, and ought not to be, under the Constitution of the United States. I will not even qualify my opinion to meet the declaration of one of the judges of the Supreme Court in the Dred Scott case, "that a negro descended from African parents, who was imported into this country as a slave, is not a citizen, and cannot be."

I say that this government was established on the white basis. It was made by white men, for the benefit of white men and their posterity forever, and never should be administered by any except white men. I declare that a negro ought not to be a citizen, whether his parents were imported into this country as slaves or not, or whether or not he was born here. It does not depend upon the place a negro's parents were born, or whether they were slaves or not, but upon the fact that he is a negro, belonging to a race incapable of self-government, and for

that reason ought not to be on an equality with white men.

My friends, I am sorry that I have not time to pursue this argument further, as I might have done but for the fact that Mr. Lincoln compelled me to occupy a portion of my time in repelling those gross slanders and falsehoods that Trumbull has invented against me and put in circulation. In conclusion, let me ask you why should this government be divided by a geographical line—arraying all men North in one great hostile party against all men South? Mr. Lincoln tells you, in his speech at Springfield, that a house divided against itself cannot stand; that this government, divided into free and slave States, cannot endure permanently; that they must either be all free or all slave, all one thing or all the other. Why cannot this government endure divided into free States and slave States, as our fathers made it?

When this government was established by Washington, Jefferson, Madison, Jay, Hamilton, Franklin, and the other sages and patriots of that day, it was composed of free States and slave States, bound together by one common Constitution.

We have existed and prospered from that day to this thus divided, and have increased with a rapidity never before equaled in wealth, the ex-

tension of territory, and all the elements of power and greatness, until we have become the first nation on the face of the globe.

Why can we not thus continue to prosper? We can if we will live up to and execute the government upon those principles upon which our fathers established it. During the whole period of our existence Divine Providence has smiled upon us, and showered upon our nation richer and more abundant blessings than have ever been conferred upon any other.

*Mr. Lincoln's Rejoinder in the Charleston Joint
Debate.*

FELLOW-CITIZENS: It follows as a matter of course that a half-hour answer to a speech of an hour and a half can be but a very hurried one. I shall only be able to touch upon a few of the points suggested by Judge Douglas, and give them a brief attention, while I shall have to totally omit others for the want of time.

Judge Douglas has said to you that he has not been able to get from me an answer to the question whether I am in favor of negro citizenship. So far as I know, the judge never asked me the question before. He shall have no occasion to ever ask it again, for I tell him very frankly that I am not in favor of negro citizenship. This furnishes me an occasion for saying a few words upon the subject. I mentioned in a certain speech of mine, which has been printed, that the Supreme Court had decided that a negro could not possibly be made a citizen, and without saying what was my ground of complaint in regard to that, or whether I had any ground of complaint, Judge Doug-

las has from that thing manufactured nearly everything that he ever says about my disposition to produce an equality between the negroes and the white people. If any one will read my speech, he will find I mentioned that as one of the points decided in the course of the Supreme Court opinions, but I did not state what objection I had to it. But Judge Douglas tells the people what my objection was when I did not tell them myself. Now my opinion is that the different States have the power to make a negro a citizen under the Constitution of the United States, if they choose. The Dred Scott decision decides that they have not that power. If the State of Illinois had that power, I should be opposed to the exercise of it. That is all I have to say about it.

Judge Douglas has told me that he heard my speeches north and my speeches south—that he had heard me at Ottawa and at Freeport in the north, and recently at Jonesboro in the south, and there was a very different cast of sentiment in the speeches made at the different points. I will not charge upon Judge Douglas that he wilfully misrepresents me, but I call upon every fair-minded man to take these speeches and read them, and I dare him to point out any difference between my speeches north and south. While I am here perhaps I ought to say a word,

if I have the time, in regard to the latter portion of the judge's speech, which was a sort of declamation in reference to my having said I entertained the belief that this government would not endure half slave and half free. I have said so, and I did not say it without what seemed to me to be good reasons. It perhaps would require more time than I have now to set forth these reasons in detail; but let me ask you a few questions. Have we ever had any peace on this slavery question? When are we to have peace upon it if it is kept in the position it now occupies? How are we ever to have peace upon it? That is an important question. To be sure, if we will all stop and allow Judge Douglas and his friends to march on in their present career until they plant the institution all over the nation, here and wherever else our flag waves, and we acquiesce in it, there will be peace. But let me ask Judge Douglas how he is going to get the people to do that? They have been wrangling over this question for at least forty years. This was the cause of the agitation resulting in the Missouri Compromise; this produced the troubles at the annexation of Texas, in the acquisition of the territory acquired in the Mexican war. Again, this was the trouble which was quieted by the compromise of 1850, when it was settled "forever," as



THE BATTLE OF GETTYSBURG. THE CHARGE OF THE 'BRIGADE'.

THE ENGRAVER'S MARK.

both the great political parties declared in their national conventions. That "forever" turned out to be just four years, when Judge Douglas himself reopened it.

When is it likely to come to an end? He introduced the Nebraska bill in 1854 to put another end to the slavery agitation. He promised that it would finish it all up immediately, and he has never made a speech since until he got into a quarrel with the President about the Lecompton constitution, in which he has not declared that we are just at the end of the slavery agitation. But in one speech, I think last winter, he did say that he didn't quite see when the end of the slavery agitation would come. Now he tells us again that it is all over, and the people of Kansas have voted down the Lecompton constitution. How is it over? That was only one of the attempts at putting an end to the slavery agitation—one of these "final settlements." Is Kansas in the Union? Has she formed a constitution that she is likely to come in under? Is not the slavery agitation still an open question in that Territory? Has the voting down of that constitution put an end to all the trouble? Is that more likely to settle it than every one of these previous attempts to settle the slavery agitation? Now, at this day in the history of the world we can no more fore-

tell where the end of this slavery agitation will be than we can see the end of the world itself. The Nebraska-Kansas bill was introduced four years and a half ago, and if the agitation is ever to come to an end, we may say we are four years and a half nearer the end. So, too, we can say we are four years and a half nearer the end of the world; and we can just as clearly see the end of the world as we can see the end of this agitation. The Kansas settlement did not conclude it. If Kansas should sink to-day, and leave a great vacant space in the earth's surface, this vexed question would still be among us. I say, then, there is no way of putting an end to the slavery agitation amongst us but to put it back upon the basis where our fathers placed it, no way but to keep it out of our new Territories—to restrict it forever to the old States where it now exists. Then the public mind will rest in the belief that it is in the course of ultimate extinction. That is one way of putting an end to the slavery agitation.

The other way is for us to surrender and let Judge Douglas and his friends have their way and plant slavery over all the States—cease speaking of it as in any way a wrong—regard slavery as one of the common matters of property, and speak of negroes as we do of our horses and cattle. But while it drives on in its state

of progress as it is now driving, and as it has driven for the last five years, I have ventured the opinion, and I say to-day, that we will have no end to the slavery agitation until it takes one turn or the other. I do not mean that when it takes a turn toward ultimate extinction it will be in a day, nor in a year, nor in two years. I do not suppose that in the most peaceful way ultimate extinction would occur in less than a hundred years at least; but that it will occur in the best way for both races, in God's own good time, I have no doubt. But, my friends, I have used up more of my time than I intended on this point.

Now, in regard to this matter about Trumbull and myself having made a bargain to sell out the entire Whig and Democratic parties in 1854, Judge Douglas brings forward no evidence to sustain his charge, except the speech Matheny is said to have made in 1856, in which he told a cock-and-bull story of that sort, upon the same moral principles that Judge Douglas tells it here to-day. This is the simple truth. I do not care greatly for the story, but this is the truth of it, and I have twice told Judge Douglas to his face, that from beginning to end there is not one word of truth in it. I have called upon him for the proof, and he does not at all meet me as Trumbull met him upon that of

which we were just talking, by producing the record. He did n't bring the record, because there was no record for him to bring. When he asks if I am ready to indorse Trumbull's veracity after he has broken a bargain with me, I reply that if Trumbull had broken a bargain with me, I would not be likely to indorse his veracity; but I am ready to indorse his veracity because neither in that thing, nor in any other, in all the years that I have known Lyman Trumbull, have I known him to fail of his word or tell a falsehood, large or small. It is for that reason that I indorse Lyman Trumbull.

Mr. James Brown [Douglas postmaster]: What does Ford's history say about him?

Mr. Lincoln: Some gentleman asks me what Ford's history says about him. My own recollection is, that Ford speaks of Trumbull in very disrespectful terms in several portions of his book, and that he talks a great deal worse of Judge Douglas. I refer you, sir, to the history for examination.

Judge Douglas complains at considerable length about a disposition on the part of Trumbull and myself to attack him personally. I want to attend to that suggestion a moment. I don't want to be unjustly accused of dealing illiberally or unfairly with an adversary, either in court, or in a political canvass, or anywhere

else. I would despise myself if I supposed myself ready to deal less liberally with an adversary than I was willing to be treated myself. Judge Douglas, in a general way, without putting it in a direct shape, revives the old charge against me in reference to the Mexican war. He does not take the responsibility of putting it in a very definite form, but makes a general reference to it. That charge is more than ten years old. He complains of Trumbull and myself, because he says we bring charges against him one or two years old. He knows, too, that in regard to the Mexican war story, the more respectable papers of his own party throughout the State have been compelled to take it back and acknowledge that it was a lie.

[Here Mr. Lincoln turned to the crowd on the platform, and selecting Hon. Orlando B. Ficklin, led him forward and said:]

I do not mean to do anything with Mr. Ficklin, except to present his face and tell you that he personally knows it to be a lie! He was a member of Congress at the only time I was in Congress, and he knows that whenever there was an attempt to procure a vote of mine which would indorse the origin and justice of the war, I refused to give such indorsement, and voted against it; but I never voted against the supplies for the army, and he knows, as well as

Judge Douglas, that whenever a dollar was asked by way of compensation or otherwise, for the benefit of the soldiers, I gave all the votes that Ficklin or Douglas did, and perhaps more.

Mr. Ficklin: My friends, I wish to say this in reference to the matter. Mr. Lincoln and myself are just as good personal friends as Judge Douglas and myself. In reference to this Mexican war, my recollection is that when Ashmun's resolution [amendment] was offered by Mr. Ashmun of Massachusetts, in which he declared that the Mexican war was unnecessarily and unconstitutionally commenced by the President,—my recollection is that Mr. Lincoln voted for that resolution.

Mr. Lincoln: That is the truth. Now you all remember that was a resolution censuring the President for the manner in which the war was begun. You know they have charged that I voted against the supplies, by which I starved the soldiers who were out fighting the battles of their country. I say that Ficklin knows it is false. When that charge was brought forward by the Chicago "Times," the Springfield "Register" [Douglas organ] reminded the "Times" that the charge really applied to John Henry; and I do know that John Henry is now making speeches and fiercely battling for Judge Douglas. If the judge now says that he offers this

as a sort of a set-off to what I said to-day in reference to Trumbull's charge, then I remind him that he made this charge before I said a word about Trumbull's. He brought this forward at Ottawa, the first time we met face to face; and in the opening speech that Judge Douglas made, he attacked me in regard to a matter ten years old. Is n't he a pretty man to be whining about people making charges against him only two years old!

The judge thinks it is altogether wrong that I should have dwelt upon this charge of Trumbull's at all. I gave the apology for doing so in my opening speech. Perhaps it did n't fix your attention. I said that when Judge Douglas was speaking at places where I spoke on the succeeding day, he used very harsh language about this charge. Two or three times afterward I said I had confidence in Judge Trumbull's veracity and intelligence; and my own opinion was, from what I knew of the character of Judge Trumbull, that he would vindicate his position, and prove whatever he had stated to be true. This I repeated two or three times; and then I dropped it without saying anything more on the subject for weeks—perhaps a month. I passed it by without noticing it at all till I found at Jacksonville that Judge Douglas, in the plenitude of his power, is not willing

to answer Trumbull and let me alone; but he comes out there and uses this language: "He should not hereafter occupy his time in refuting such charges made by Trumbull, but that Lincoln having indorsed the character of Trumbull for veracity, he should hold him [Lincoln] responsible for the slanders." What was Lincoln to do? Did he not do right, when he had the fit opportunity of meeting Judge Douglas here, to tell him he was ready for the responsibility? I ask a candid audience whether in doing thus Judge Douglas was not the assailant rather than I? Here I meet him face to face, and say I am ready to take the responsibility so far as it rests on me.

Having done so, I ask the attention of this audience to the question whether I have succeeded in sustaining the charge, and whether Judge Douglas has at all succeeded in rebutting it. You all heard me call upon him to say which of these pieces of evidence was a forgery. Does he say that what I present here as a copy of the original Toombs bill is a forgery? Does he say that what I present as a copy of the bill reported by himself is a forgery? Or what is presented as a transcript from the "Globe," of the quotations from Bigler's speech, is a forgery? Does he say the quotations from his own speech are forgeries? Does he say this tran-



script from Trumbull's speech is a forgery? ["He did n't deny one of them."] I would then like to know how it comes about that when each piece of a story is true, the whole story turns out false? I take it these people have some sense; they see plainly that Judge Douglas in playing cuttlefish, a small species of fish that has no mode of defending itself when pursued except by throwing out a black fluid, which makes the water so dark the enemy cannot see it, and thus it escapes. Is not the judge playing the cuttlefish?

Now I would ask very special attention to the consideration of Judge Douglas's speech at Jacksonville; and when you shall read his speech of to-day, I ask you to watch closely and see which of these pieces of testimony, every one of which he says is a forgery, he has shown to be such. Not one of them has he shown to be a forgery. Then I ask the original question, if each of the pieces of testimony is true, how is it possible that the whole is a falsehood?

In regard to Trumbull's charge that he [Douglas] inserted a provision into the bill to prevent the constitution being submitted to the people, what was his answer? He comes here and reads from the "Congressional Globe" to show that on his motion that provision was struck out of the bill. Why, Trumbull has not

said it was not stricken out, but Trumbull says he [Douglas] put it in, and it is no answer to the charge to say he afterward took it out. Both are perhaps true. It was in regard to that thing precisely that I told him he had dropped the cub. Trumbull shows you by his introducing the bill that it was his cub. It is no answer to that assertion to call Trumbull a liar merely because he did not specially say that Douglas struck it out. Suppose that were the case, does it answer Trumbull? I assert that you [pointing to an individual] are here to-day, and you undertake to prove me a liar by showing that you were in Mattoon yesterday. I say that you took your hat off your head, and you prove me a liar by putting it on your head. That is the whole force of Douglas's argument.

Now, I want to come back to my original question. Trumbull says that Judge Douglas had a bill with a provision in it for submitting a constitution to be made to a vote of the people of Kansas. Does Judge Douglas deny that fact? Does he deny that the provision which Trumbull reads was put in that bill? Then Trumbull says he struck it out. Does he dare to deny that? He does not, and I have the right to repeat the question—why Judge Douglas took it out? Bigler has said there was a combination of certain senators, among whom

he did not include Judge Douglas, by which it was agreed that the Kansas bill should have a clause in it not to have the constitution formed under it submitted to a vote of the people. He did not say that Douglas was among them, but we prove by another source that about the same time Douglas comes into the Senate with that provision stricken out of the bill. Although Bigler cannot say they were all working in concert, yet it looks very much as if the thing was agreed upon and done with a mutual understanding after the conference; and while we do not know that it was absolutely so, yet it looks so probable that we have a right to call upon the man who knows the true reason why it was done, to tell what the true reason was. When he will not tell what the true reason was, he stands in the attitude of an accused thief who has stolen goods in his possession, and when called to account refuses to tell where he got them. Not only is this the evidence, but when he comes in with the bill having the provision stricken out, he tells us in a speech, not then, but since, that these alterations and modifications in the bill had been made by him, in consultation with Toombs, the originator of the bill. He tells us the same to-day. He says there were certain modifications made in the bill in committee that he did not vote for. I

ask you to remember while certain amendments were made which he disapproved of, but which a majority of the committee voted in, he has himself told us that in this particular the alterations and modifications were made by him upon consultation with Toombs. We have his own word that these alterations were made by him and not by the committee.

Now, I ask what is the reason Judge Douglas is so chary about coming to the exact question? What is the reason he will not tell you anything about how it was made, by whom it was made, or that he remembers it being made at all? Why does he stand playing upon the meaning of words, and quibbling around the edges of the evidence? If he can explain all this, but leaves it unexplained, I have a right to infer that Judge Douglas understood it was the purpose of his party, in engineering that bill through, to make a constitution, and have Kansas come into the Union with that constitution, without its being submitted to a vote of the people. If he will explain his action on this question, by giving a better reason for the facts that happened than he has done, it will be satisfactory. But until he does that—until he gives a better or more plausible reason than he has offered against the evidence in the case—I suggest to him it will not avail him at all that he

swells himself up, takes on dignity, and calls people liars. Why, sir, there is not a word in Trumbull's speech that depends on Trumbull's veracity at all. He has only arrayed the evidence and told you what follows as a matter of reasoning. There is not a statement in the whole speech that depends on Trumbull's word. If you have ever studied geometry, you remember that by a course of reasoning Euclid proves that all the angles in a triangle are equal to two right angles. Euclid has shown you how to work it out. Now, if you undertake to disprove that proposition, and to show that it is erroneous, would you prove it to be false by calling Euclid a liar? They tell me that my time is out, and therefore I close.

ORDER FOR FURNITURE, September 25, 1858

My old friend Henry Chew, the bearer of this, is in a strait for some furniture to commence housekeeping. If any person will furnish him twenty-five dollars' worth, and he does not pay for it by the 1st of January next, I will.

A. LINCOLN.

HON. A. LINCOLN, SPRINGFIELD, ILLINOIS.

My Dear Friend: I herewith inclose your order which you gave your friend Henry Chew. You will please send me a draft for the same and oblige yours,

URBANA, February 16, 1859.

S. LITTLE.

FRAGMENT: NOTES FOR SPEECHES, [October
1, 1858?]

BUT there is a larger issue than the mere question of whether the spread of negro slavery shall or shall not be prohibited by Congress. That larger issue is stated by the Richmond "Enquirer," a Buchanan paper in the South, in the language I now read. It is also stated by the New York "Day-book," a Buchanan paper in the North, in this language.—And in relation to indigent white children, the same Northern paper says.—In support of the Nebraska bill, on its first discussion in the Senate, Senator Pettit of Indiana declared the equality of men, as asserted in our Declaration of Independence, to be a "self-evident lie." In his numerous speeches now being made in Illinois, Senator Douglas regularly argues against the doctrine of the equality of men; and while he does not draw the conclusion that the superiors ought to enslave the inferiors, he evidently wishes his hearers to draw that conclusion. He shirks the responsibility of pulling the house down, but he digs under it that it may fall of its own weight. Now, it is impossible to not see

that these newspapers and senators are laboring at a common object, and in so doing are truly representing the controlling sentiment of their party.

It is equally impossible to not see that that common object is to subvert, in the public mind, and in practical administration, our old and only standard of free government, that "all men are created equal," and to substitute for it some different standard. What that substitute is to be is not difficult to perceive. It is to deny the equality of men, and to assert the natural, moral, and religious right of one class to enslave another.

FRAGMENT: NOTES FOR SPEECHES, [October 1, 1858?]

Suppose it is true that the negro is inferior to the white in the gifts of nature; is it not the exact reverse of justice that the white should for that reason take from the negro any part of the little which he has had given him? "Give to him that is needy" is the Christian rule of charity; but "Take from him that is needy" is the rule of slavery.

Pro-slavery Theology.

The sum of pro-slavery theology seems to be this: "Slavery is not universally right, nor yet

universally wrong; it is better for some people to be slaves; and, in such cases, it is the will of God that they be such."

Certainly there is no contending against the will of God; but still there is some difficulty in ascertaining and applying it to particular cases. For instance, we will suppose the Rev. Dr. Ross has a slave named Sambo, and the question is, "Is it the will of God that Sambo shall remain a slave, or be set free?" The Almighty gives no audible answer to the question, and his revelation, the Bible, gives none—or at most none but such as admits of a squabble as to its meaning; no one thinks of asking Sambo's opinion on it.

So at last it comes to this, that Dr. Ross is to decide the question; and while he considers it, he sits in the shade, with gloves on his hands, and subsists on the bread that Sambo is earning in the burning sun. If he decides that God wills Sambo to continue a slave, he thereby retains his own comfortable position; but if he decides that God wills Sambo to be free, he thereby has to walk out of the shade, throw off his gloves, and delve for his own bread. Will Dr. Ross be actuated by the perfect impartiality which has ever been considered most favorable to correct decisions?

FRAGMENT: NOTES FOR SPEECHES, [October
1, 1858?]

At Freeport I propounded four distinct interrogations to Judge Douglas, all which he assumed to answer. I say he assumed to answer them; for he did not very distinctly answer any of them.

To the first, which is in these words, "If the people of Kansas shall, by means entirely unobjectionable in all other respects, adopt a State constitution, and ask admission into the Union under it, before they have the requisite number of inhabitants according to the English bill,—some ninety-three thousand,—will you vote to admit them?" the judge did not answer "Yes" or "No," "I would" or "I would not," nor did he answer in any other such distinct way. But he did so answer that I infer he would vote for the admission of Kansas in the supposed case stated in the interrogatory—that, other objections out of the way, he would vote to admit Kansas before she had the requisite population according to the English bill. I mention this now to elicit an assurance that I correctly understood the judge on this point.

To my second interrogatory, which is in these words, "Can the people of a United States Territory, in any lawful way, against the wish of

any citizen of the United States, exclude slavery from their limits, prior to the formation of a State constitution?" the judge answers that they can, and he proceeds to show how they can exclude it. The how, as he gives it, is by withholding friendly legislation and adopting unfriendly legislation. As he thinks, the people still can, by doing nothing to help slavery and by a little unfriendly leaning against it, exclude it from their limits. This is his position. This position and the Dred Scott decision are absolutely inconsistent. The judge furiously indorses the Dred Scott decision; and that decision holds that the United States Constitution guarantees to the citizens of the United States the right to hold slaves in the Territories, and that neither Congress nor a territorial legislature can destroy or abridge that right. In the teeth of this, where can the judge find room for his unfriendly legislation against their right? The members of a territorial legislature are sworn to support the Constitution of the United States. How dare they legislate unfriendly to a right guaranteed by that Constitution? And if they should how quickly would the courts hold their work to be unconstitutional and void! But doubtless the judge's chief reliance to sustain his proposition that the people can exclude slavery, is based upon non-

action—upon withholding friendly legislation. But can members of a territorial legislature, having sworn to support the United States Constitution, conscientiously withhold necessary legislative protection to a right guaranteed by that Constitution?

Again, will not the courts, without territorial legislation, find a remedy for the evasion of a right guaranteed by the United States Constitution? It is a maxim of the courts that “there is no right without a remedy.” But, as a matter of fact, non-action, both legislative and judicial, will not exclude slavery from any place. It is of record that Dred Scott and his family were held in actual slavery in Kansas without any friendly legislation or judicial assistance. It is well known that other negroes were held in actual slavery at the military post in Kansas under precisely the same circumstances. This was not only done without any friendly legislation, but in direct disregard of the congressional prohibition,—the Missouri Compromise,—then supposed to be valid, thus showing that it requires positive law to be both made and executed to keep actual slavery out of any Territory where any owner chooses to take it. Slavery having actually gone into a territory to some extent, without local legislation in its favor, and against congressional prohibition,

how much more will it go there now that by a judicial decision that congressional prohibition is swept away, and the constitutional guaranty of property declared to apply to slavery in the Territories.

But this is not all. Slavery was originally planted on this continent without the aid of friendly legislation. History proves this. After it was actually in existence to a sufficient extent to become, in some sort, a public interest, it began to receive legislative attention, but not before. How futile, then, is the proposition that the people of a Territory can exclude slavery by simply not legislating in its favor. Learned disputants use what they call the *argumentum ad hominem*—a course of argument which does not intrinsically reach the issue, but merely turns the adversary against himself. There are at least two arguments of this sort which may easily be turned against Judge Douglas's proposition that the people of a Territory can lawfully exclude slavery from their limits prior to forming a State constitution. In his report of the 12th of March, 1856, on page 28, Judge Douglas says: "The sovereignty of a Territory remains in abeyance, suspended in the United States, in trust for the people, until they shall be admitted into the Union as a State." If so,—if they have no active living

sovereignty,—how can they readily enact the judge's unfriendly legislation to slavery?

But in 1856, on the floor of the Senate, Judge Trumbull asked Judge Douglas the direct question, "Can the people of a Territory exclude slavery prior to forming a State constitution?"—and Judge Douglas answered, "That is a question for the Supreme Court." I think he made the same answer to the same question more than once. But now, when the Supreme Court has decided that the people of a Territory cannot so exclude slavery, Judge Douglas shifts his ground, saying the people can exclude it, and thus virtually saying it is not a question for the Supreme Court.

I am aware Judge Douglas avoids admitting in direct terms that the Supreme Court have decided against the power of the people of a Territory to exclude slavery. He also avoids saying directly that they have not so decided; but he labors to leave the impression that he thinks they have not so decided. For instance, in his Springfield speech of July 17, 1858, Judge Douglas, speaking of me says: "He infers that it [the court] would decide that the territorial legislatures could not prohibit slavery. I will not stop to inquire whether the courts will carry the decision that far or not." The court has already carried the decision ex-

actly that far, and I must say I think Judge Douglas very well knows it has. After stating that Congress cannot prohibit slavery in the Territories, the court adds: "And if Congress itself cannot do this, if it be beyond the powers conferred on the Federal Government, it will be admitted, we presume, that it could not authorize a territorial government to exercise them, it could confer no power on any local government, established by its authority, to violate the provisions of the Constitution."

Can any mortal man misunderstand this language? Does not Judge Douglas equivocate when he pretends not to know that the Supreme Court has decided that the people of a Territory cannot exclude slavery prior to forming a State constitution?

My third interrogatory to the judge is in these words: "If the Supreme Court of the United States shall decide that States cannot exclude slavery from their limits, are you in favor of acquiescing in, adopting, and following such decision as a rule of political action?" To this question the judge gives no answer whatever. He disposes of it by an attempt to ridicule the idea that the Supreme Court will ever make such a decision. When Judge Douglas is drawn up to a distinct point, there is significance in all he says, and in all he omits to say. In

this case he will not, on the one hand, face the people and declare he will support such a decision when made, nor on the other will he trammel himself by saying he will not support it.

Now I propose to show, in the teeth of Judge Douglas's ridicule, that such a decision does logically and necessarily follow the Dred Scott decision. In that case the court holds that Congress can legislate for the Territories in some respects, and in others it cannot; that it cannot prohibit slavery in the Territories, because to do so would infringe the "right of property" guaranteed to the citizen by the fifth amendment to the Constitution, which provides that "no person shall be deprived of life, liberty, or property without due process of law." Unquestionably there is such a guaranty in the Constitution, whether or not the court rightfully apply it in this case. I propose to show, beyond the power of quibble, that that guaranty applies with all the force, if not more, to States than it does to Territories. The answers to two questions fix the whole thing: to whom is this guaranty given? and against whom does it protect those to whom it is given? The guaranty makes no distinction between persons in the States and those in the Territories; it is given to persons in the States certainly as much as,

if not more than, to those in the Territories. "No person," under the shadow of the Constitution, "shall be deprived of life, liberty, or property without due process of law."

Against whom does this guaranty protect the rights of property? Not against Congress alone, but against the world—against State constitutions and laws, as well as against acts of Congress. The United States Constitution is the supreme law of the land; this guaranty of property is expressly given in that Constitution, in that supreme law; and no State constitution or law can override it. It is not a case where power over the subject is reserved to the States, because it is not expressly given to the General Government; it is a case where the guaranty is expressly given to the individual citizen, in and by the organic law of the General Government; and the duty of maintaining that guaranty is imposed upon that General Government, overriding all obstacles.

The following is the article of the Constitution containing the guaranty of property upon which the *Dred Scott* decision is based:

ARTICLE V. No person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment by a grand jury, except in cases arising in the land or naval forces, or in the

militia when in actual service, in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled, in any criminal case, to be a witness against himself, nor be deprived of life, liberty, or property without due process of law; nor shall private property be taken for public use without just compensation.

Suppose, now, a provision in a State constitution should negative all the above propositions, declaring directly or substantially that "any person may be deprived of life, liberty, or property without due process of law," a direct contradiction—collision—would be pronounced between the United States Constitution and such State constitution. And can there be any doubt but that which is declared to be the supreme law would prevail over the other to the extent of the collision? Such State constitution would be unconstitutional.

There is no escape from this conclusion but in one way, and that is to deny that the Supreme Court, in the *Dred Scott* case, properly applies this constitutional guaranty of property. The Constitution itself impliedly admits that a person may be deprived of property by "due process of law," and the Republicans hold that if there be a law of Congress or territorial legislature telling the slaveholder in advance that he

shall not bring his slave into the Territory upon pain of forfeiture, and he still will bring him, he will be deprived of his property in such slave by "due process of law." And the same would be true in the case of taking a slave into a State against a State constitution or law prohibiting slavery.

FRAGMENT: NOTES FOR SPEECHES, [October 1, 1858?]

. . . When Douglas ascribes such to me, he does so, not by argument, but by mere burlesque on the art and name of argument—by such fantastic arrangements of words as prove "horse-chestnuts to be chestnut horses." In the main I shall trust an intelligent community to learn my objects and aims from what I say and do myself, rather than from what Judge Douglas may say of me. But I must not leave the judge just yet. When he has burlesqued me into a position which I never thought of assuming myself, he will, in the most benevolent and patronizing manner imaginable, compliment me by saying "he has no doubt I am perfectly conscientious in it." I thank him for that word "conscientious." It turns my attention to the wonderful evidences of conscience he manifests. When he assumes to be the first discoverer and sole advocate of the right of a people to govern

themselves, he is conscientious. When he affects to understand that a man, putting a hundred slaves through under the lash, is simply governing himself, he is more conscientious. When he affects not to know that the Dred Scott decision forbids a territorial legislature to exclude slavery, he is most conscientious. When, as in his last Springfield speech, he declares that I say, unless I shall play my batteries successfully, so as to abolish slavery in every one of the States, the Union shall be dissolved, he is absolutely bursting with conscience. It is nothing that I have never said any such thing. With some men it might make a difference; but consciences differ in different individuals. Judge Douglas has a greater conscience than most men. It corresponds with his other points of greatness. Judge Douglas amuses himself by saying I wish to go into the Senate on my qualifications as a prophet. He says he has known some other prophets, and does not think very well of them. Well, others of us have also known some prophets. We know one who nearly five years ago prophesied that the "Nebraska bill" would put an end to slavery agitation in next to no time—one who has renewed that prophecy at least as often as quarter-yearly ever since; and still the prophecy has not been fulfilled. That one might very well go out of

the Senate on his qualifications as a false prophet.

Allow me now, in my own way, to state with what aims and objects I did enter upon this campaign. I claim no extraordinary exemption from personal ambition. That I like preferment as well as the average of men may be admitted. But I protest I have not entered upon this hard contest solely, or even chiefly, for a mere personal object. I clearly see, as I think, a powerful plot to make slavery universal and perpetual in this nation. The effort to carry that plot through will be persistent and long continued, extending far beyond the senatorial term for which Judge Douglas and I are just now struggling. I enter upon the contest to contribute my humble and temporary mite in opposition to that effort.

At the Republican State convention at Springfield I made a speech. That speech has been considered the opening of the canvass on my part. In it I arrange a string of incontestable facts which, I think, prove the existence of a conspiracy to nationalize slavery. The evidence was circumstantial only; but nevertheless it seemed inconsistent with every hypothesis, save that of the existence of such conspiracy. I believe the facts can be explained to-day on no other hypothesis. Judge Douglas can so ex-

plain them if any one can. From warp to woof his handiwork is everywhere woven in.

At New York he finds this speech of mine, and devises his plan of assault upon it. At Chicago he develops that plan. Passing over, unnoticed, the obvious purport of the whole speech, he cooks up two or three issues upon points not discussed by me at all, and then authoritatively announces that these are to be the issues of the campaign. Next evening I answer, assuring him that he misunderstands me—that he takes issues which I have not tendered. In good faith I try to set him right. If he really has misunderstood my meaning, I give him language that can no longer be misunderstood. He will have none of it. At Bloomington, six days later, he speaks again, and perverts me even worse than before. He seems to have grown confident and jubilant, in the belief that he has entirely diverted me from my purpose of fixing a conspiracy upon him and his co-workers. Next day he speaks again at Springfield, pursuing the same course, with increased confidence and recklessness of assertion. At night of that day I speak again. I tell him that as he has carefully read my speech making the charge of conspiracy, and has twice spoken of the speech without noticing the charge, upon his own tacit admission I renew the charge

against him. I call him, and take a default upon him. At Clifton, ten days after, he comes in with a plea. The substance of that plea is that he never passed a word with Chief Justice Taney as to what his decision was to be in the Dred Scott case; that I ought to know that he who affirms what he does not know to be true falsifies as much as he who affirms what he does know to be false; and that he would pronounce the whole charge of conspiracy a falsehood, were it not for his own self-respect!

Now I demur to this plea. Waiving objection that it was not filed till after default, I demur to it on the merits. I say it does not meet the case. What if he did not pass a word with Chief Justice Taney? Could he not have as distinct an understanding, and play his part just as well, without directly passing a word with Taney, as with it? But suppose we construe this part of the plea more broadly than he puts it himself—suppose we construe it, as in an answer in chancery, to be a denial of all knowledge, information, or belief of such conspiracy. Still I have the right to prove the conspiracy, even against his answer; and there is much more than the evidence of two witnesses to prove it by. Grant that he has no knowledge, information, or belief of such conspiracy, and what of it? That does not disturb the facts

in evidence. It only makes him the dupe, instead of a principal, of conspirators.

What if a man may not affirm a proposition without knowing it to be true? I have not affirmed that a conspiracy does exist. I have only stated the evidence, and affirmed my belief in its existence. If Judge Douglas shall assert that I do not believe what I say, then he affirms what he cannot know to be true, and falls within the condemnation of his own rule.

Would it not be much better for him to meet the evidence, and show, if he can, that I have no good reason to believe the charge? Would not this be far more satisfactory than merely vociferating an intimation that he may be provoked to call somebody a liar?

So far as I know, he denies no fact which I have alleged. Without now repeating all those facts, I recall attention to only a few of them. A provision of the Nebraska bill, penned by Judge Douglas, is in these words:

It being the true intent and meaning of this act not to legislate slavery into any Territory or State, nor exclude it therefrom, but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Constitution of the United States.

In support of this the argument, evidently prepared in advance, went forth: "Why not let the people of a Territory have or exclude slavery, just as they choose? Have they any less sense or less patriotism when they settle in the Territories than when they lived in the States?"

Now the question occurs: Did Judge Douglas, even then, intend that the people of a Territory should have the power to exclude slavery? If he did, why did he vote against an amendment expressly declaring they might exclude it? With men who then knew and intended that a Supreme Court decision should soon follow, declaring that the people of a Territory could not exclude slavery, voting down such an amendment was perfectly rational. But with men not expecting or desiring such a decision, and really wishing the people to have such power, voting down such an amendment, to my mind, is wholly inexplicable.

That such an amendment was voted down by the friends of the bill, including Judge Douglas, is a recorded fact of the case. There was some real reason for so voting it down. What that reason was, Judge Douglas can tell. I believe that reason was to keep the way clear for a court decision, then expected to come, and which has since come, in the case of Dred Scott.



GENERAL WESLEY MERRITT.

If there was any other reason for voting down that amendment, Judge Douglas knows of it and can tell it. Again, in the before-quoted part of the Nebraska bill, what means the provision that the people of the "State" shall be left perfectly free, subject only to the Constitution? Congress was not therein legislating for, or about, States or the people of States. In that bill the provision about the people of "States" is the odd half of something, the other half of which was not yet quite ready for exhibition. What is that other half to be? Another Supreme Court decision, declaring that the people of a State cannot exclude slavery, is exactly fitted to be that other half. As the power of the people of the Territories and of the States is cozily set down in the Nebraska bill as being the same: so the constitutional limitations on that power will then be judicially held to be precisely the same in both Territories and States—that is, that the Constitution permits neither a Territory nor a State to exclude slavery.

With persons looking forward to such additional decision, the inserting a provision about States in the Nebraska bill was perfectly rational; but to persons not looking for such decision it was a puzzle. There was a real reason for inserting such provision. Judge

Douglas inserted it, and therefore knows, and can tell, what that real reason was.

Judge Douglas's present course by no means lessens my belief in the existence of a purpose to make slavery alike lawful in all the States. This can be done by a Supreme Court decision holding that the United States Constitution forbids a State to exclude slavery; and probably it can be done in no other way. The idea of forcing slavery into a free State, or out of a slave State, at the point of the bayonet, is alike nonsensical. Slavery can only become extinct by being restricted to its present limits, and dwindling out. It can only become national by a Supreme Court decision. To such a decision, when it comes, Judge Douglas is fully committed. Such a decision acquiesced in by the people effects the whole object. Bearing this in mind, look at what Judge Douglas is doing every day. For the first sixty-five years under the United States Constitution, the practice of government had been to exclude slavery from the new free Territories. About the end of that period Congress, by the Nebraska bill, resolved to abandon this practice; and this was rapidly succeeded by a Supreme Court decision holding the practice to have always been unconstitutional. Some of us refuse to obey this decision as a political rule. Forthwith Judge Douglas

espouses the decision, and denounces all opposition to it in no measured terms. He adheres to it with extraordinary tenacity; and under rather extraordinary circumstances. He espouses it not on any opinion of his that it is right within itself. On this he forbears to commit himself. He espouses it exclusively on the ground of its binding authority on all citizens—a ground which commits him as fully to the next decision as to this. I point out to him that Mr. Jefferson and General Jackson were both against him on the binding political authority of Supreme Court decisions. No response. I might as well preach Christianity to a grizzly bear as to preach Jefferson and Jackson to him.

I tell him I have often heard him denounce the Supreme Court decision in favor of a national bank. He denies the accuracy of my recollection—which seems strange to me, but I let it pass.

I remind him that he, even now, indorses the Cincinnati platform, which declares that Congress has no constitutional power to charter a bank; and that in the teeth of a Supreme Court decision that Congress has such power. This he cannot deny; and so he remembers to forget it.

I remind him of a piece of Illinois history about Supreme Court decisions—of a time

when the Supreme Court of Illinois, consisting of four judges, because of one decision made, and one expected to be made, were overwhelmed by the adding of five new judges to their number; that he, Judge Douglas, took a leading part in that onslaught, ending in his sitting down on the bench as one of the five added judges. I suggest to him that as to his questions how far judges have to be catechized in advance, when appointed under such circumstances, and how far a court, so constituted, is prostituted beneath the contempt of all men, no man is better posted to answer than he, having once been entirely through the mill himself.

Still no response, except "Hurrah for the Dred Scott decision!" These things warrant me in saying that Judge Douglas adheres to the Dred Scott decision under rather extraordinary circumstances—circumstances suggesting the question, "Why does he adhere to it so pertinaciously? Why does he thus belie his whole past life? Why, with a long record more marked for hostility to judicial decisions than almost any living man, does he cling to this with a devotion that nothing can baffle?" In this age, and this country, public sentiment is everything. With it, nothing can fail; against it, nothing can succeed. Whoever molds public sentiment goes deeper than he who enacts stat-

utes or pronounces judicial decisions. He makes possible the enforcement of them, else impossible.

Judge Douglas is a man of large influence. His bare opinion goes far to fix the opinions of others. Besides this, thousands hang their hopes upon forcing their opinions to agree with his. It is a party necessity with them to say they agree with him, and there is danger they will repeat the saying till they really come to believe it. Others dread, and shrink from, his denunciations, his sarcasms, and his ingenious misrepresentations. The susceptible young hear lessons from him, such as their fathers never heard when they were young.

If, by all these means, he shall succeed in molding public sentiment to a perfect accordance with his own; in bringing all men to indorse all court decisions, without caring to know whether they are right or wrong; in bringing all tongues to as perfect a silence as his own, as to there being any wrong in slavery; in bringing all to declare, with him, that they care not whether slavery be voted down or voted up; that if any people want slaves they have a right to have them; that negroes are not men; have no part in the Declaration of Independence; that there is no moral question about slavery; that liberty and slavery are perfectly consistent

—indeed, necessary accompaniments; that for a strong man to declare himself the superior of a weak one, and thereupon enslave the weak one, is the very essence of liberty, the most sacred right of self-government; when, I say, public sentiment shall be brought to all this, in the name of Heaven what barrier will be left against slavery being made lawful everywhere? Can you find one word of his opposed to it? Can you not find many strongly favoring it? If for his life, for his eternal salvation, he was solely striving for that end, could he find any means so well adapted to reach the end?

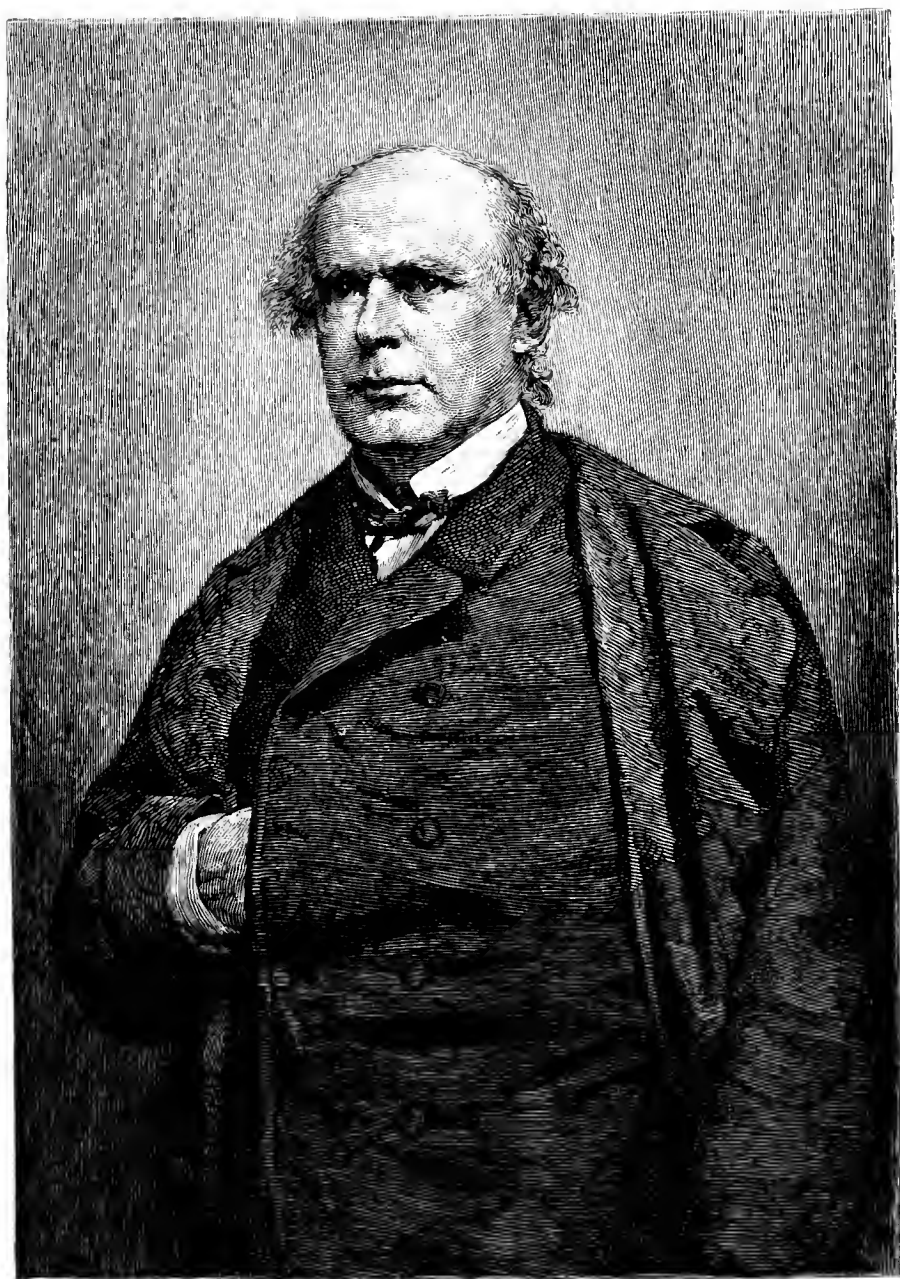
If our presidential election, by a mere plurality, and of doubtful significance, brought one Supreme Court decision that no power can exclude slavery from a Territory, how much more shall a public sentiment, in exact accordance with the sentiments of Judge Douglas, bring another that no power can exclude it from a State?

And then, the negro being doomed, and damned, and forgotten, to everlasting bondage, is the white man quite certain that the tyrant demon will not turn upon him too?

1. The first part of the book is devoted to a general
introduction to the subject of the book, and to a
discussion of the various methods of determining the
value of the various factors involved in the problem.

Salmon P. Chase

*Wood Engraving from the Original Photograph by
Bendann.*



FRAGMENT: NOTES FOR SPEECHES, [October
1, 1858?]

FROM time to time, ever since the Chicago "Times" and "Illinois State Register" declared their opposition to the Lecompton constitution, and it began to be understood that Judge Douglas was also opposed to it, I have been accosted by friends of his with the question, "What do you think now?" Since the delivery of his speech in the Senate, the question has been varied a little. "Have you read Douglas's speech?" "Yes." "Well, what do you think of it?" In every instance the question is accompanied with an anxious inquiring stare, which asks, quite as plainly as words could, "Can't you go for Douglas now?" Like boys who have set a bird-trap, they are watching to see if the birds are picking at the bait and likely to go under.

I think, then, Judge Douglas knows that the Republicans wish Kansas to be a free State. He knows that they know, if the question be fairly submitted to a vote of the people of Kansas, it will be a free State; and he would not object at all if, by drawing their attention to this

particular fact, and himself becoming vociferous for such fair vote, they should be induced to drop their own organization, fall into rank behind him, and form a great free-State Democratic party.

But before Republicans do this, I think they ought to require a few questions to be answered on the other side. If they so fall in with Judge Douglas, and Kansas shall be secured as a free State, there then remaining no cause of difference between him and the regular Democracy, will not the Republicans stand ready, haltered and harnessed, to be handed over by him to the regular Democracy, to filibuster indefinitely for additional slave territory,—to carry slavery into all the States, as well as Territories, under the Dred Scott decision, construed and enlarged from time to time, according to the demands of the regular slave Democracy,—and to assist in reviving the African slave-trade in order that all may buy negroes where they can be bought cheapest, as a clear incident of that “sacred right of property,” now held in some quarters to be above all constitutions?

By so falling in, will we not be committed to or at least compromitted with, the Nebraska policy?

If so, we should remember that Kansas is saved, not by that policy or its authors, but in

spite of both—by an effort that cannot be kept up in future cases.

Did Judge Douglas help any to get a free-State majority into Kansas? Not a bit of it—the exact contrary. Does he now express any wish that Kansas, or any other place, shall be free? Nothing like it. He tells us, in this very speech, expected to be so palatable to Republicans, that he cares not whether slavery is voted down or voted up. His whole effort is devoted to clearing the ring, and giving slavery and freedom a fair fight. With one who considers slavery just as good as freedom, this is perfectly natural and consistent.

But have Republicans any sympathy with such a view? They think slavery is wrong; and that, like every other wrong which some men will commit if left alone, it ought to be prohibited by law. They consider it not only morally wrong, but a “deadly poison” in a government like ours, professedly based on the equality of men. Upon this radical difference of opinion with Judge Douglas, the Republican party was organized. There is all the difference between him and them now that there ever was. He will not say that he has changed; have you?

Again, we ought to be informed as to Judge Douglas’s present opinion as to the inclination

of Republicans to marry with negroes. By his Springfield speech we know what it was last June; and by his resolution dropped at Jacksonville in September we know what it was then. Perhaps we have something even later in a Chicago speech, in which the danger of being "stunk out of church" was descanted upon. But what is his opinion on the point now? There is, or will be, a sure sign to judge by. If this charge shall be silently dropped by the judge and his friends, if no more resolutions on the subject shall be passed in Douglas Democratic meetings and conventions, it will be safe to swear that he is courting. Our "witching smile" has "caught his youthful fancy"; and henceforth Cuffy and he are rival beaux for our gushing affections.

We also ought to insist on knowing what the judge now thinks on "Sectionalism." Last year he thought it was a "clincher" against us on the question of Sectionalism, that we could get no support in the slave States, and could not be allowed to speak, or even breathe, south of the Ohio River.

In vain did we appeal to the justice of our principles. He would have it that the treatment we received was conclusive evidence that we deserved it. He and his friends would bring speakers from the slave States to their

meetings and conventions in the free States, and parade about, arm in arm with them, breathing in every gesture and tone, "How we national apples do swim!" Let him cast about for this particular evidence of his own nationality now. Why, just now, he and Frémont would make the closest race imaginable in the Southern States.

In the present aspect of affairs what ought the Republicans to do? I think they ought not to oppose any measure merely because Judge Douglas proposes it. Whether the Lecompton constitution should be accepted or rejected is a question upon which, in the minds of men not committed to any of its antecedents, and controlled only by the Federal Constitution, by republican principles, and by a sound morality, it seems to me there could not be two opinions. It should be throttled and killed as hastily and as heartily as a rabid dog. What these should do who are committed to all its antecedents is their business, not ours. If, therefore, Judge Douglas's bill secures a fair vote to the people of Kansas, without contrivance to commit any one farther, I think Republican members of Congress ought to support it. They can do so without any inconsistency. They believe Congress ought to prohibit slavery wherever it can be done without violation of the Constitution

or of good faith. And having seen the noses counted, and actually knowing that a majority of the people of Kansas are against slavery, passing an act to secure them a fair vote is little else than prohibiting slavery in Kansas by act of Congress.

Congress cannot dictate a constitution to a new State. All it can do at that point is to secure the people a fair chance to form one for themselves, and then to accept or reject it when they ask admission into the Union. As I understand, Republicans claim no more than this. But they do claim that Congress can and ought to keep slavery out of a Territory, up to the time of its people forming a State constitution; and they should now be careful to not stultify themselves to any extent on that point.

I am glad Judge Douglas has, at last, distinctly told us that he cares not whether slavery be voted down or voted up. Not so much that this is any news to me; nor yet that it may be slightly new to some of that class of his friends who delight to say that they "are as much opposed to slavery as anybody."

I am glad because it affords such a true and excellent definition of the Nebraska policy itself. That policy, honestly administered, is exactly that. It seeks to bring the people of the nation to not care anything about slavery. This

is Nebraskatism in its abstract purity—in its very best dress.

Now, I take it, nearly everybody does care something about slavery—is either for it or against it; and that the statesmanship of a measure which conforms to the sentiments of nobody might well be doubted in advance.

But Nebraskatism did not originate as a piece of statesmanship. General Cass, in 1848, invented it, as a political manœuvre, to secure himself the Democratic nomination for the presidency. It served its purpose then, and sunk out of sight. Six years later Judge Douglas fished it up, and glozed it over with what he called, and still persists in calling, “sacred rights of self-government.”

Well, I, too, believe in self-government as I understand it; but I do not understand that the privilege one man takes of making a slave of another, or holding him as such, is any part of “self-government.” To call it so is, to my mind, simply absurd and ridiculous. I am for the people of the whole nation doing just as they please in all matters which concern the whole nation; for those of each part doing just as they choose in all matters which concern no other part; and for each individual doing just as he chooses in all matters which concern nobody else. This is the principle. Of course I am

content with any exception which the Constitution, or the actually existing state of things, makes a necessity. But neither the principle nor the exception will admit the indefinite spread and perpetuity of human slavery.

I think the true magnitude of the slavery element in this nation is scarcely appreciated by any one. Four years ago the Nebraska policy was adopted, professedly, to drive the agitation of the subject into the Territories, and out of every other place, and especially out of Congress.

When Mr. Buchanan accepted the presidential nomination, he felicitated himself with the belief that the whole thing would be quieted and forgotten in about six weeks. In his inaugural, and in his Silliman letter, at their respective dates, he was just not quite in reach of the same happy consummation. And now, in his first annual message, he urges the acceptance of the Lecompton constitution (not quite satisfactory to him) on the sole ground of getting this little unimportant matter out of the way.

Meanwhile, in those four years, there has really been more angry agitation of this subject, both in and out of Congress, than ever before. And just now it is perplexing the mighty ones as no subject ever did before. Nor is it confined to politics alone. Presbyterian assem-



blies, Methodist conferences, Unitarian gatherings, and single churches to an indefinite extent, are wrangling, and cracking, and going to pieces on the same question. Why, Kansas is neither the whole nor a tithe of the real question.

A house divided against itself cannot stand.

I believe the government cannot endure permanently half slave and half free. I expressed this belief a year ago; and subsequent developments have but confirmed me. I do not expect the Union to be dissolved. I do not expect the house to fall; but I do expect it will cease to be divided. It will become all one thing or all the other. Either the opponents of slavery will arrest the further spread of it, and put it in course of ultimate extinction; or its advocates will push it forward till it shall become alike lawful in all the States, old as well as new. Do you doubt it? Study the Dred Scott decision, and then see how little even now remains to be done. That decision may be reduced to three points.

The first is that a negro cannot be a citizen. That point is made in order to deprive the negro, in every possible event, of the benefit of that provision of the United States Constitu-

tion which declares that "the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States."

The second point is that the United States Constitution protects slavery, as property, in all the United States territories, and that neither Congress, nor the people of the Territories, nor any other power, can prohibit it at any time prior to the formation of State constitutions.

This point is made in order that the Territories may safely be filled up with slaves, before the formation of State constitutions, thereby to embarrass the free-State sentiment, and enhance the chances of slave constitutions being adopted.

The third point decided is that the voluntary bringing of Dred Scott into Illinois by his master, and holding him here a long time as a slave, did not operate his emancipation—did not make him free.

This point is made, not to be pressed immediately; but if acquiesced in for a while, then to sustain the logical conclusion that what Dred Scott's master might lawfully do with Dred in the free State of Illinois, every other master may lawfully do with any other one or one hundred slaves in Illinois, or in any other free State. Auxiliary to all this, and working hand in hand with it, the Nebraska doctrine is to educate and mold public opinion to "not care whether slav-

ery is voted up or voted down." At least Northern public opinion must cease to care anything about it. Southern public opinion may, without offense, continue to care as much as it pleases.

Welcome or unwelcome, agreeable or disagreeable, whether this shall be an entire slave nation is the issue before us. Every incident—every little shifting of scenes or of actors—only clears away the intervening trash, compacts and consolidates the opposing hosts, and brings them more and more distinctly face to face. The conflict will be a severe one; and it will be fought through by those who do care for the result, and not by those who do not care—by those who are for, and those who are against, a legalized national slavery. The combined charge of Nebraskatism and Dred-Scottism must be repulsed and rolled back. The deceitful cloak of "self-government," wherewith "the sum of all villainies" seeks to protect and adorn itself, must be torn from its hateful carcass. That burlesque upon judicial decisions, and slander and profanation upon the honored names and sacred history of republican America, must be overruled and expunged from the books of authority.

To give the victory to the right, not bloody bullets, but peaceful ballots only are necessary.

Thanks to our good old Constitution, and organization under it, these alone are necessary. It only needs that every right thinking man shall go to the polls, and without fear or prejudice vote as he thinks.

FIFTH JOINT DEBATE, AT GALESBURG, ILLINOIS,
October 7, 1858.

Mr. Douglas's Opening Speech.

LADIES AND GENTLEMEN: Four years ago I appeared before the people of Knox County for the purpose of defending my political action upon the compromise measures of 1850 and the passage of the Kansas-Nebraska bill. Those of you before me who were present then will remember that I vindicated myself for supporting those two measures by the fact that they rested upon the great fundamental principle that the people of each State and each Territory of this Union have the right, and ought to be permitted to exercise the right, of regulating their own domestic concerns in their own way, subject to no other limitation or restriction than that which the Constitution of the United States imposes upon them. I then called upon the people of Illinois to decide whether that principle of self-government was right or wrong. If it was and is right, then the compromise measures of 1850 were right, and, consequently, the Kansas and

Nebraska bill, based upon the same principle, must necessarily have been right.

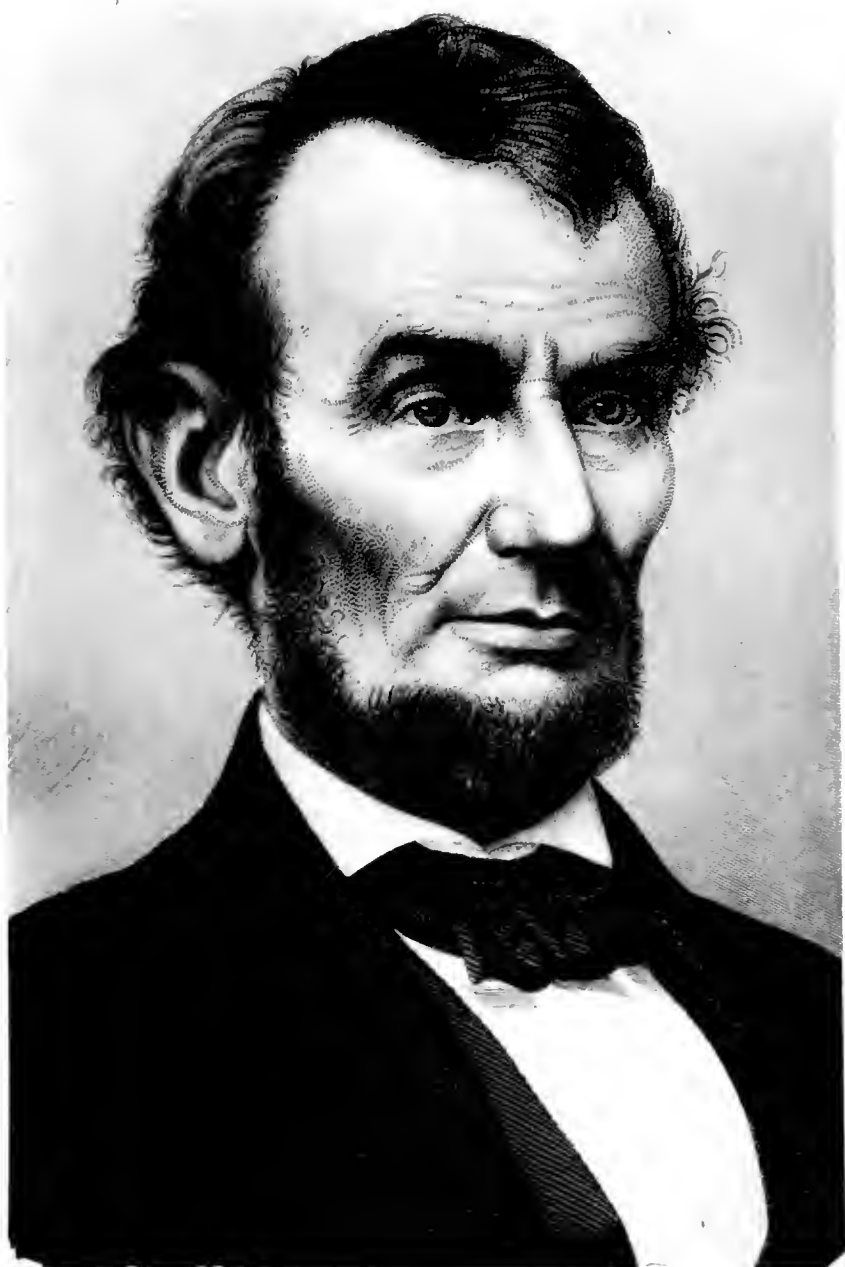
The Kansas and Nebraska bill declared, in so many words, that it was the true intent and meaning of the act not to legislate slavery into any State or Territory, nor to exclude it therefrom, but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Constitution of the United States. For the last four years I have devoted all my energies, in private and public, to commend that principle to the American people. Whatever else may be said in condemnation or support of my political course, I apprehend that no honest man will doubt the fidelity with which under all circumstances I have stood by it.

During the last year a question arose in the Congress of the United States whether or not that principle would be violated by the admission of Kansas into the Union under the Lecompton constitution. In my opinion, the attempt to force Kansas in under that constitution was a gross violation of the principle enunciated in the compromise measures of 1850, and the Kansas and Nebraska bill of 1854, and therefore I led off in the fight against the Lecompton constitution, and conducted it until the effort to carry that constitution through Congress was

abandoned. And I can appeal to all men, friends and foes, Democrats and Republicans, Northern men and Southern men, that during the whole of that fight I carried the banner of popular sovereignty aloft, and never allowed it to trail in the dust, or lowered my flag until victory perched upon our arms. When the Lecompton constitution was defeated, the question arose in the minds of those who had advocated it what they should next resort to in order to carry out their views. They devised a measure known as the English bill, and granted a general amnesty and political pardon to all men who had fought against the Lecompton constitution, provided they would support that bill. I for one did not choose to accept the pardon, or to avail myself of the amnesty granted on that condition. The fact that the supporters of Lecompton were willing to forgive all differences of opinion at that time, in the event those who opposed it favored the English bill, was an admission that they did not think that opposition to Lecompton impaired a man's standing in the Democratic party. Now the question arises: What was that English bill which certain men are now attempting to make a test of political orthodoxy in this country? It provided, in substance, that the Lecompton constitution should be sent back to the people of Kan-

sas for their adoption or rejection, at an election which was held in August last, and in case they refused admission under it, that Kansas should be kept out of the Union until she had 93,420 inhabitants.

I was in favor of sending the constitution back in order to enable the people to say whether or not it was their act and deed, and embodied their will; but the other proposition, that if they refused to come into the Union under it, they should be kept out until they had double or treble the population they then had, I never would sanction by my vote. The reason why I could not sanction it is to be found in the fact that by the English bill, if the people of Kansas had only agreed to become a slaveholding State under the Lecompton constitution, they could have done so with 35,000 people, but if they insisted on being a free State, as they had a right to do, then they were to be punished by being kept out of the Union until they had nearly three times that population. I then said in my place in the Senate, as I now say to you, that whenever Kansas has population enough for a slave State she has population enough for a free State. I have never yet given a vote, and I never intend to record one, making an odious and unjust distinction between the different States of this Union. I hold it to be a funda-



mental principle in our republican form of government that all the States of this Union, old and new, free and slave, stand on an exact equality. Equality among the different States is a cardinal principle on which all our institutions rest. Wherever, therefore, you make a discrimination, saying to a slave State that it shall be admitted with 35,000 inhabitants, and to a free State that it shall not be admitted until it has 93,000 or 100,000 inhabitants, you are throwing the whole weight of the Federal Government into the scale in favor of one class of States against the other. Nor would I on the other hand any sooner sanction the doctrine that a free State could be admitted into the Union with 35,000 people, while a slave State was kept out until it had 93,000. I have always declared in the Senate my willingness, and I am willing now, to adopt the rule that no Territory shall ever become a State until it has the requisite population for a member of Congress, according to the then existing ratio. But while I have always been, and am now, willing to adopt that general rule, I was not willing and would not consent to make an exception of Kansas, as a punishment for her obstinacy in demanding the right to do as she pleased in the formation of her constitution. It is proper that I should remark here that my opposition to the Lecomp-

ton constitution did not rest upon the peculiar position taken by Kansas on the subject of slavery. I held then, and hold now, that if the people of Kansas want a slave State, it is their right to make one and be received into the Union under it; if, on the contrary, they want a free State, it is their right to have it, and no man should ever oppose their admission because they ask it under the one or the other. I hold to that great principle of self-government which asserts the right of every people to decide for themselves the nature and character of the domestic institutions and fundamental law under which they are to live.

The effort has been, and is now being, made in this State by certain postmasters and other federal office-holders, to make a test of faith on the support of the English bill. These men are now making speeches all over the State against me and in favor of Lincoln, either directly or indirectly, because I would not sanction a discrimination between slave and free States by voting for the English bill. But while that bill is made a test in Illinois for the purpose of breaking up the Democratic organization in this State, how is it in the other States? Go to Indiana, and there you find that English himself, the author of the English bill, who is a candidate for reelection to Congress, has been

forced by public opinion to abandon his own darling project, and to give a promise that he will vote for the admission of Kansas at once, whenever she forms a constitution in pursuance of law, and ratifies it by a majority vote of her people. Not only is this the case with English himself, but I am informed that every Democratic candidate for Congress in Indiana takes the same ground. Pass to Ohio, and there you find that Groesbeck, and Pendleton, and Cox, and all the other anti-Lecompton men who stood shoulder to shoulder with me against the Lecompton constitution, but voted for the English bill, now repudiate it and take the same ground that I do on that question. So it is with the Joneses and others of Pennsylvania, and so it is with every other Lecompton Democrat in the free States.

They now abandon even the English bill, and come back to the true platform which I proclaimed at the time in the Senate, and upon which the Democracy of Illinois now stand. And yet, notwithstanding the fact that every Lecompton and anti-Lecompton Democrat in the free States has abandoned the English bill, you are told that it is to be made a test upon me, while the power and patronage of the government are all exerted to elect men to Congress in the other States who occupy the same

position with reference to it that I do. It seems that my political offense consists in the fact that I did not first vote for the English bill, and thus pledge myself to keep Kansas out of the Union until she has a population of 93,420, and then return home, violate that pledge, repudiate the bill, and take the opposite ground. If I had done this, perhaps the administration would now be advocating my reelection, as it is that of the others who have pursued this course. I did not choose to give that pledge, for the reason that I did not intend to carry out that principle. I never will consent, for the sake of conciliating the frowns of power, to pledge myself to do that which I do not intend to perform. I now submit the question to you, as my constituency, whether I was not right—first, in resisting the adoption of the Lecompton constitution; and secondly, in resisting the English bill. I repeat that I opposed the Lecompton constitution because it was not the act and deed of the people of Kansas, and did not embody their will. I denied the right of any power on earth, under our system of government, to force a constitution on an unwilling people. There was a time when some men could pretend to believe that the Lecompton constitution embodied the will of the people of Kansas, but that time has passed. The question was referred to the people of Kan-

sas under the English bill last August, and then, at a fair election, they rejected the Lecompton constitution by a vote of from eight to ten against it to one in its favor. Since it has been voted down by so overwhelming a majority, no man can pretend that it was the act and deed of that people. I submit the question to you, whether or not, if it had not been for me, that constitution would have been crammed down the throats of the people of Kansas against their consent. While at least ninety-nine out of every hundred people here present agree that I was right in defeating that project, yet my enemies use the fact that I did defeat it by doing right, to break me down and put another man in the United States Senate in my place. The very men who acknowledge that I was right in defeating Lecompton now form an alliance with federal office-holders, professed Lecompton men, to defeat me because I did right.

My political opponent, Mr. Lincoln, has no hope on earth, and has never dreamed that he had a chance of success, were it not for the aid that he is receiving from federal office-holders, who are using their influence and the patronage of the government against me in revenge for my having defeated the Lecompton constitution. What do you Republicans think of a political organization that will try to make an

unholy and unnatural combination with its professed foes to beat a man merely because he has done right? You know such is the fact with regard to your own party. You know that the ax of decapitation is suspended over every man in office in Illinois, and the terror of proscription is threatened every Democrat by the present administration, unless he supports the Republican ticket in preference to my Democratic associates and myself. I could find an instance in the postmaster of the city of Galesburg, and in every other postmaster in this vicinity, all of whom have been stricken down simply because they discharged the duties of their offices honestly, and supported the regular Democratic ticket in this State in the right. The Republican party is availing itself of every unworthy means in the present contest to carry the election, because its leaders know that if they let this chance slip they will never have another, and their hopes of making this a Republican State will be blasted forever.

Now, let me ask you whether the country has any interest in sustaining this organization known as the Republican party. That party is unlike all other political organizations in this country. All other parties have been national in their character—have avowed their principles alike in the slave and free States, in Ken-

tucky as well as Illinois, in Louisiana as well as in Massachusetts. Such was the case with the Old Whig party, and such was and is the case with the Democratic party. Whigs and Democrats could proclaim their principles boldly and fearlessly in the North and in the South, in the East and in the West, wherever the Constitution ruled and the American flag waved over American soil.

But now you have a sectional organization, a party which appeals to the Northern section of the Union against the Southern, a party which appeals to Northern passion, Northern pride, Northern ambition, and Northern prejudices, against Southern people, the Southern States, and Southern institutions. The leaders of that party hope that they will be able to unite the Northern States in one great sectional party, and inasmuch as the North is the stronger section, that they will thus be enabled to out-vote, conquer, govern, and control the South. Hence you find that they now make speeches advocating principles and measures which cannot be defended in any slave-holding State of this Union. Is there a Republican residing in Galesburg who can travel into Kentucky, and carry his principles with him across the Ohio? What Republican from Massachusetts can visit the Old Dominion without leaving his princi-

ples behind him when he crosses Mason's and Dixon's line? Permit me to say to you in perfect good humor, but in all sincerity, that no political creed is sound which cannot be proclaimed fearlessly in every State of this Union where the Federal Constitution is the supreme law of the land. Not only is this Republican party unable to proclaim its principles alike in the North and in the South, in the free States and in the slave States, but it cannot even proclaim them in the same forms and give them the same strength and meaning in all parts of the same State. My friend Lincoln finds it extremely difficult to manage a debate in the central part of the State, where there is a mixture of men from the North and the South. In the extreme northern part of Illinois he can proclaim as bold and radical Abolitionism as ever Giddings, Lovejoy, or Garrison enunciated; but when he gets down a little further south he claims that he is an old-line Whig, a disciple of Henry Clay, and declares that he still adheres to the old-line Whig creed, and has nothing whatever to do with Abolitionism, or negro equality, or negro citizenship. I once before hinted this of Mr. Lincoln in a public speech, and at Charleston he defied me to show that there was any difference between his speeches in the north and in the south, and that they were

not in strict harmony. I will now call your attention to two of them, and you can then say whether you would be apt to believe that the same man ever uttered both. In a speech in reply to me at Chicago in July last, Mr. Lincoln, in speaking of the equality of the negro with the white man, used the following language:

I should like to know if, taking this old Declaration of Independence, which declares that all men are equal upon principle, and making exceptions to it, where will it stop? If one man says it does not mean a negro, why may not another man say it does not mean another man? If the Declaration is not the truth, let us get the statute-book in which we find it and tear it out. Who is so bold as to do it? If it is not true, let us tear it out.

You find that Mr. Lincoln there proposed that if the doctrine of the Declaration of Independence, declaring all men to be born equal, did not include the negro and put him on an equality with the white man, that we should take the statute-book and tear it out. He there took the ground that the negro race is included in the Declaration of Independence as the equal of the white race, and that there could be no such thing as a distinction in the races, making one superior and the other inferior. I read now from the same speech:

My friends [he says], I have detained you about as long as I desire to do, and I have only to say let us discard all this quibbling about this man and the other man — this race and that race and the other race being inferior, and therefore they must be placed in an inferior position, discarding our standard that we have left us. Let us discard all these things, and unite as one people throughout this land, until we shall once more stand up declaring that all men are created equal.

[“That’s right,” etc.]

Yes, I have no doubt that you think it is right, but the Lincoln men down in Coles, Tazewell, and Sangamon counties do not think it is right. In the conclusion of the same speech, talking to the Chicago Abolitionists, he said: “I leave you, hoping that the lamp of liberty will burn in your bosoms until there shall no longer be a doubt that all men are created free and equal.” [“Good, good!”] Well, you say good to that, and you are going to vote for Lincoln because he holds that doctrine. I will not blame you for supporting him on that ground, but I will show you, in immediate contrast with that doctrine, what Mr. Lincoln said down in Egypt in order to get votes in that locality where they do not hold to such a doctrine. In a joint discussion between Mr. Lincoln and myself, at Charleston, I think, on the 18th of last month,



Wm. H. R.

Frank P. Sharp
Major Genl Commanding
17th A.C.

Wm. H. R.

Mr. Lincoln, referring to this subject, used the following language:

I will say, then, that I am not nor ever have been in favor of bringing about in any way the social and political equality of the white and black races; that I am not nor ever have been in favor of making voters of the free negroes, or jurors, or qualifying them to hold office, or having them to marry with white people. I will say in addition, that there is a physical difference between the white and black races, which, I suppose, will forever forbid the two races living together upon terms of social and political equality, and inasmuch as they cannot so live, that while they do remain together, there must be the position of superior and inferior, that I as much as any other man am in favor of the superior position being assigned to the white man.

["Good for Lincoln!"]

Fellow-citizens, here you find men hurraing for Lincoln, and saying that he did right when in one part of the State he stood up for negro equality, and in another part, for political effect, discarded the doctrine, and declared that there always must be a superior and inferior race. Abolitionists up north are expected and required to vote for Lincoln because he goes for the equality of the races, holding that by the Declaration of Independence the white man and the negro were created equal, and endowed by

the divine law with that equality, and down south he tells the Old Whigs, the Kentuckians, Virginians, and Tennesseans that there is a physical difference in the races, making one superior and the other inferior, and that he is in favor of maintaining the superiority of the white race over the negro.

Now, how can you reconcile those two positions of Mr. Lincoln? He is to be voted for in the south as a pro-slavery man, and he is to be voted for in the north as an Abolitionist. Up here he thinks it is all nonsense to talk about a difference between the races, and says that we must "discard all quibbling about this race and that race and the other race being inferior, and therefore they must be placed in an inferior position." Down south he makes this "quibble" about this race and that race and the other race being inferior as the creed of his party, and declares that the negro can never be elevated to the position of the white man. You find that his political meetings are called by different names in different counties in the State. Here they are called Republican meetings, but in old Tazewell, where Lincoln made a speech last Tuesday, he did not address a Republican meeting, but "a grand rally of the Lincoln men." There are very few Republicans there, because Tazewell County is filled with old Virginians

and Kentuckians, all of whom are Whigs or Democrats, and if Mr. Lincoln had called an Abolition or Republican meeting there, he would not get many votes. Go down into Egypt, and you will find that he and his party are operating under an alias there, which his friend Trumbull has given them, in order that they may cheat the people. When I was down in Monroe County a few weeks ago addressing the people, I saw handbills posted announcing that Mr. Trumbull was going to speak in behalf of Lincoln, and what do you think the name of his party was there? Why, the "Free Democracy." Mr. Trumbull and Mr. Jehu Baker were announced to address the Free Democracy of Monroe County, and the bill was signed "Many Free Democrats." The reason that Mr. Lincoln and his party adopted the name of "Free Democracy" down there was because Monroe County has always been an old-fashioned Democratic county, and hence it was necessary to make the people believe that they were Democrats, sympathized with them, and were fighting for Lincoln as Democrats. Come up to Springfield, where Lincoln now lives and always has lived, and you find that the convention of his party which assembled to nominate candidates for the legislature, who are expected to vote for him if elected, dare not

adopt the name of Republican, but assembled under the title of "All opposed to the Democracy." Thus you find that Mr. Lincoln's creed cannot travel through even one half of the counties of this State, but that it changes its hues, and becomes lighter and lighter as it travels from the extreme north, until it is nearly white when it reaches the extreme south end of the State. I ask you, my friends, why cannot Republicans avow their principles alike everywhere? I would despise myself if I thought that I was procuring your votes by concealing my opinions, and by avowing one set of principles in one part of the State, and a different set in another part.

If I do not truly and honorably represent your feelings and principles, then I ought not to be your senator; and I will never conceal my opinions, or modify or change them a hair's-breadth, in order to get votes. I tell you that this Chicago doctrine of Lincoln's—declaring that the negro and the white man are made equal by the Declaration of Independence and by Divine Providence—is a monstrous heresy. The signers of the Declaration of Independence never dreamed of the negro when they were writing that document. They referred to white men, to men of European birth and European descent, when they declared the equality of all

men. I see a gentleman there in the crowd shaking his head. Let me remind him that when Thomas Jefferson wrote that document he was the owner, and so continued until his death, of a large number of slaves. Did he intend to say in that Declaration that his negro slaves, which he held and treated as property, were created his equals by divine law, and that he was violating the law of God every day of his life by holding them as slaves? It must be borne in mind that when that Declaration was put forth, every one of the thirteen colonies were slave-holding colonies, and every man who signed that instrument represented a slave-holding constituency. Recollect, also, that no one of them emancipated his slaves, much less put them on an equality with himself, after he signed the Declaration. On the contrary, they all continued to hold their negroes as slaves during the Revolutionary War. Now, do you believe—are you willing to have it said—that every man who signed the Declaration of Independence declared the negro his equal, and then was hypocrite enough to hold him as a slave, in violation of what he believed to be the divine law? And yet when you say that the Declaration of Independence includes the negro, you charge the signers of it with hypocrisy.

I say to you frankly, that in my opinion this

government was made by our fathers on the white basis. It was made by white men for the benefit of white men and their posterity forever, and was intended to be administered by white men in all time to come. But while I hold that under our Constitution and political system the negro is not a citizen, cannot be a citizen, and ought not to be a citizen, it does not follow by any means that he should be a slave. On the contrary, it does follow that the negro as an inferior race ought to possess every right, every privilege, every immunity which he can safely exercise consistent with the safety of the society in which he lives. Humanity requires, and Christianity commands, that you shall extend to every inferior being, and every dependent being, all the privileges, immunities, and advantages which can be granted to them consistent with the safety of society. If you ask me the nature and extent of these privileges, I answer that that is a question which the people of each State must decide for themselves. Illinois has decided that question for herself. We have said that in this State the negro shall not be a slave, nor shall he be a citizen. Kentucky holds a different doctrine. New York holds one different from either, and Maine one different from all. Virginia, in her policy on this question, differs in many respects from the oth-

ers, and so on, until there are hardly two States whose policy is exactly alike in regard to the relation of the white man and the negro. Nor can you reconcile them and make them alike. Each State must do as it pleases. Illinois had as much right to adopt the policy which we have on that subject as Kentucky had to adopt a different policy. The great principle of this government is that each State has the right to do as it pleases on all these questions, and no other State or power on earth has the right to interfere with us, or complain of us merely because our system differs from theirs. In the compromise measures of 1850, Mr. Clay declared that this great principle ought to exist in the Territories as well as in the States, and I reasserted his doctrine in the Kansas and Nebraska bill in 1854.

But Mr. Lincoln cannot be made to understand, and those who are determined to vote for him, no matter whether he is a pro-slavery man in the south and a negro-equality advocate in the north, cannot be made to understand, how it is that in a Territory the people can do as they please on the slavery question under the Dred Scott decision. Let us see whether I cannot explain it to the satisfaction of all impartial men. Chief Justice Taney has said, in his opinion in the Dred Scott case, that a negro slave,

being property, stands on an equal footing with other property, and that the owner may carry them into United States territory the same as he does other property. Suppose any two of you neighbors shall conclude to go to Kansas, one carrying \$100,000 worth of negro slaves and the other \$100,000 worth of mixed merchandise, including quantities of liquors. You both agree that under that decision you may carry your property to Kansas, but when you get it there, the merchant who is possessed of the liquors is met by the Maine liquor law, which prohibits the sale or use of his property, and the owner of the slaves is met by equally unfriendly legislation, which makes his property worthless after he gets it there. What is the right to carry your property into the Territory worth to either, when unfriendly legislation in the Territory renders it worthless after you get it there? The slaveholder, when he gets his slaves there, finds that there is no local law to protect him in holding them, no slave code, no police regulations maintaining and supporting him in his right, and he discovers at once that the absence of such friendly legislation excludes his property from the Territory just as irresistibly as if there was a positive constitutional prohibition excluding it.

Thus you find it is with any kind of property

in a Territory; it depends for its protection on the local and municipal law. If the people of a Territory want slavery, they make friendly legislation to introduce it, but if they do not want it, they withhold all protection from it, and then it cannot exist there. Such was the view taken on the subject by different Southern men when the Nebraska bill passed. See the speech of Mr. Orr, of South Carolina, the present Speaker of the House of Representatives of Congress, made at that time, and there you will find this whole doctrine argued out at full length. Read the speeches of other Southern congressmen, senators, and representatives, made in 1854, and you will find that they took the same view of the subject as Mr. Orr—that slavery could never be forced on a people who did not want it. I hold that in this country there is no power on the face of the globe that can force any institution on an unwilling people. The great fundamental principle of our government is that the people of each State and each Territory shall be left perfectly free to decide for themselves what shall be the nature and character of their institutions. When this government was made, it was based on that principle. At the time of its formation there were twelve slaveholding States, and one free State, in this Union. Suppose this doctrine of Mr. Lincoln

and the Republicans, of uniformity of laws of all the States on the subject of slavery, had prevailed; suppose Mr. Lincoln himself had been a member of the convention which framed the Constitution, and that he had risen in that august body, and, addressing the Father of his Country, had said as he did at Springfield:

A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved — I do not expect the house to fall, but I do expect it will cease to be divided. It will become all one thing, or all the other.

What do you think would have been the result? Suppose he had made that convention believe that doctrine, and they had acted upon it, what do you think would have been the result? Do you believe that one free State would have outvoted the twelve slaveholding States, and thus abolished slavery? On the contrary, would not the twelve slaveholding States have outvoted the one free State, and under his doctrine have fastened slavery by an irrevocable constitutional provision upon every inch of the American republic? Thus you see that the doctrine he now advocates, if proclaimed at the beginning of the government, would have established slavery everywhere throughout the Amer-

ican continent; and are you willing, now that we have the majority section, to exercise a power which we never would have submitted to when we were in the minority? If the Southern States had attempted to control our institutions, and make the States all slave when they had the power, I ask would you have submitted to it? If you would not, are you willing, now that we have become the strongest under that great principle of self-government that allows each State to do as it pleases, to attempt to control the Southern institutions? Then, my friends, I say to you that there is but one path of peace in this republic, and that is to administer this government as our fathers made it, divided into free and slave States, allowing each State to decide for itself whether it wants slavery or not. If Illinois will settle the slavery question for herself, and mind her own business and let her neighbors alone, we will be at peace with Kentucky, and every other Southern State. If every other State in the Union will do the same, there will be peace between the North and South, and in the whole Union.

*Mr. Lincoln's Reply in the Galesburg Joint
Debate.*

MY FELLOW-CITIZENS: A very large portion of the speech which Judge Douglas has addressed to you has previously been delivered and put in print. I do not mean that for a hit upon the judge at all. If I had not been interrupted, I was going to say that such an answer as I was able to make to a very large portion of it, had already been more than once made and published. There has been an opportunity afforded to the public to see our respective views upon the topics discussed in a large portion of the speech which he has just delivered. I make these remarks for the purpose of excusing myself for not passing over the entire ground that the judge has traversed. I, however, desire to take up some of the points that he has attended to, and ask your attention to them, and I shall follow him backward upon some notes which I have taken, reversing the order and beginning where he concluded.

The judge has alluded to the Declaration of Independence, and insisted that negroes are not

included in that Declaration; and that it is, a slander upon the framers of that instrument to suppose that negroes were meant therein; and he asks you: Is it possible to believe that Mr. Jefferson, who penned the immortal paper, could have supposed himself applying the language of that instrument to the negro race, and yet held a portion of that race in slavery? Would he not at once have freed them? I only have to remark upon this part of the judge's speech (and that, too, very briefly, for I shall not detain myself, or you, upon that point for any great length of time), that I believe the entire records of the world, from the date of the Declaration of Independence up to within three years ago, may be searched in vain for one single affirmation, from one single man, that the negro was not included in the Declaration of Independence; I think I may defy Judge Douglas to show that he ever said so, that Washington ever said so, that any president ever said so, that any member of Congress ever said so, or that any living man upon the whole earth ever said so, until the necessities of the present policy of the Democratic party, in regard to slavery, had to invent that affirmation. And I will remind Judge Douglas and this audience that while Mr. Jefferson was the owner of slaves, as undoubtedly he was, in speaking upon this

very subject, he used the strong language that "he trembled for his country when he remembered that God was just"; and I will offer the highest premium in my power to Judge Douglas if he will show that he, in all his life, ever uttered a sentiment at all akin to that of Jefferson.

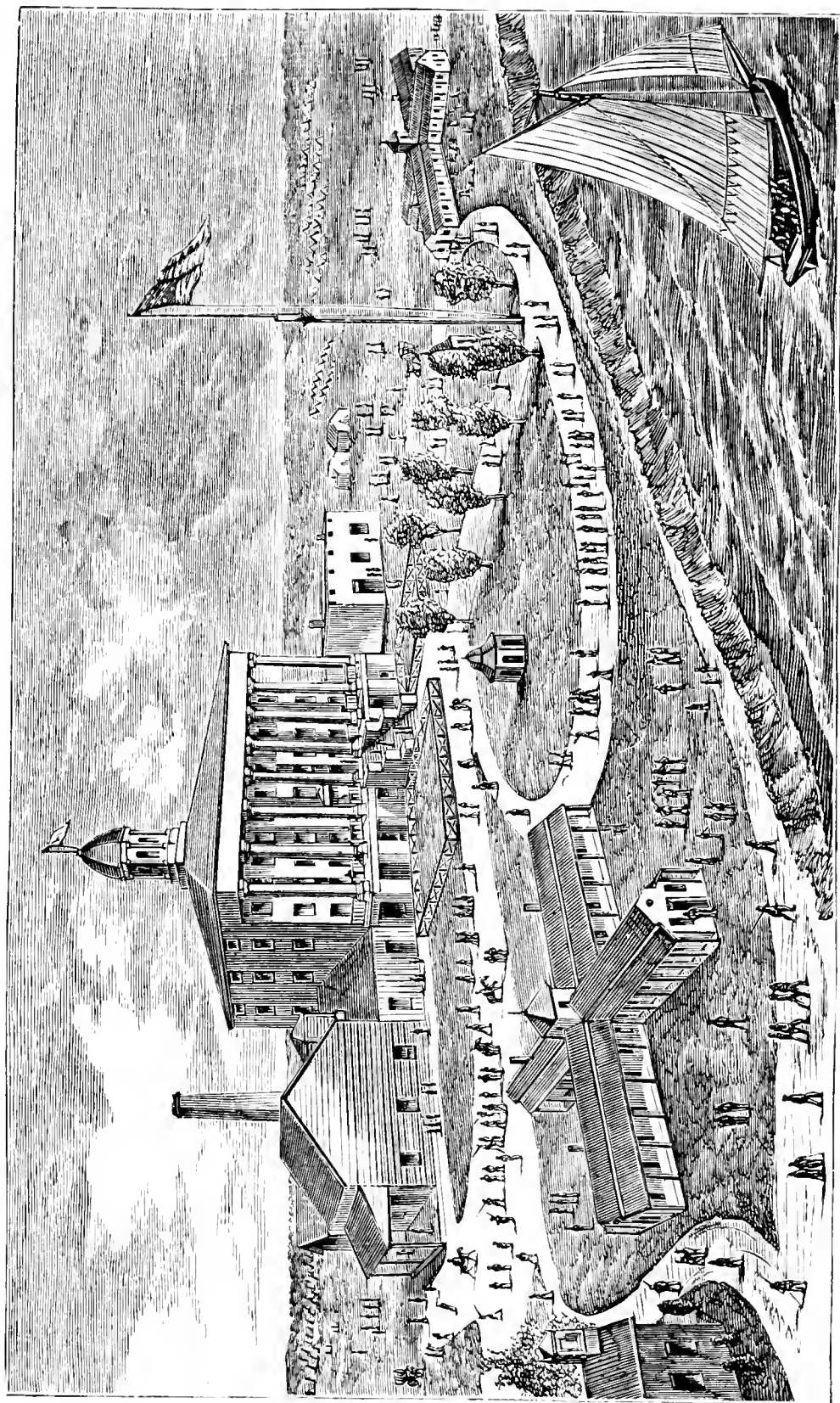
The next thing to which I will ask your attention is the judge's comments upon the fact, as he assumes it to be, that we cannot call our public meetings as Republican meetings; and he instances Tazewell County as one of the places where the friends of Lincoln have called a public meeting and have not dared to name it a Republican meeting. He instances Monroe County as another where Judge Trumbull and Jehu Baker addressed the persons whom the judge assumes to be friends of Lincoln, calling them the "Free Democracy." I have the honor to inform Judge Douglas that he spoke in that very county of Tazewell last Saturday, and I was there on Tuesday last, and when he spoke there he spoke under a call not venturing to use the word "Democrat." [Turning to Judge Douglas.] What think you of this?

So, again, there is another thing to which I would ask the judge's attention upon this subject. In the contest of 1856 his party delighted to call themselves together as the "National

Democracy," but now, if there should be a notice put up anywhere for a meeting of the "National Democracy," Judge Douglas and his friends would not come. They would not suppose themselves invited. They would understand that it was a call for those hateful postmasters whom he talks about.

Now a few words in regard to these extracts from speeches of mine which Judge Douglas has read to you, and which he supposes are in very great contrast to each other. Those speeches have been before the public for a considerable time, and if they have any inconsistency in them, if there is any conflict in them, the public have been able to detect it. When the judge says, in speaking on this subject, that I make speeches of one sort for the people of the northern end of the State, and of a different sort for the southern people, he assumes that I do not understand that my speeches will be put in print and read north and south. I knew all the while that the speech that I made at Chicago and the one I made at Jonesboro and the one at Charleston would all be put in print, and all the reading and intelligent men in the community would see them and know all about my opinions; and I have not supposed, and do not now suppose, that there is any conflict whatever between them. But the judge will have it that

if we do not confess that there is a sort of inequality between the white and black races which justifies us in making them slaves, we must, then, insist that there is a degree of equality that requires us to make them our wives. Now, I have all the while taken a broad distinction in regard to that matter; and that is all there is in these different speeches which he arrays here, and the entire reading of either of the speeches will show that that distinction was made. Perhaps by taking two parts of the same speech he could have got up as much of a conflict as the one he has found. I have all the while maintained that in so far as it should be insisted that there was an equality between the white and black races that should produce a perfect social and political equality, it was an impossibility. This you have seen in my printed speeches, and with it I have said that in their right to "life, liberty, and the pursuit of happiness," as proclaimed in that old Declaration, the inferior races are our equals. And these declarations I have constantly made in reference to the abstract moral question, to contemplate and consider when we are legislating about any new country which is not already cursed with the actual presence of the evil—slavery. I have never manifested any impatience with the necessities that spring from the actual presence of



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black people amongst us, and the actual existence of slavery amongst us where it does already exist; but I have insisted that, in legislating for new countries where it does not exist, there is no just rule other than that of moral and abstract right. With reference to those new countries, those maxims as to the right of a people to "life, liberty, and the pursuit of happiness" were the just rules to be constantly referred to. There is no misunderstanding this, except by men interested to misunderstand it. I take it that I have to address an intelligent and reading community who will peruse what I say, weigh it, and then judge whether I advance improper or unsound views, or whether I advance hypocritical and deceptive and contrary views in different portions of the country. I believe myself to be guilty of no such thing as the latter, though, of course, I cannot claim that I am entirely free from all error in the opinions I advance.

The judge has also detained us awhile in regard to the distinction between his party and our party. His he assumes to be a national party—ours a sectional one. He does this in asking the question whether this country has any interest in the maintenance of the Republican party? He assumes that our party is altogether sectional—that the party to which he

adheres is national; and the argument is that no party can be a rightful party—can be based upon rightful principles—unless it can announce its principles everywhere. I presume that Judge Douglas could not go into Russia and announce the doctrine of our national Democracy; he could not denounce the doctrine of kings and emperors and monarchies in Russia; and it may be true of this country, that in some places we may not be able to proclaim a doctrine as clearly true as the truth of Democracy, because there is a section so directly opposed to it that they will not tolerate us in doing so. Is it the true test of the soundness of a doctrine, that in some places people won't let you proclaim it? Is that the way to test the truth of any doctrine? Why, I understand that at one time the people of Chicago would not let Judge Douglas preach a certain favorite doctrine of his. I commend to his consideration the question, whether he takes that as a test of the unsoundness of what he wanted to preach.

There is another thing to which I wish to ask attention for a little while on this occasion. What has always been the evidence brought forward to prove that the Republican party is a sectional party? The main one was that in the Southern portion of the Union the people did not let the Republicans proclaim their doctrines

amongst them. That has been the main evidence brought forward—that they had no supporters, or substantially none, in the slave States. The South have not taken hold of our principles as we announce them; nor does Judge Douglas now grapple with those principles. We have a Republican State platform, laid down in Springfield in June last, stating our position all the way through the questions before the country. We are now far advanced in this canvass. Judge Douglas and I have made perhaps forty speeches apiece, and we have now for the fifth time met face to face in debate, and up to this day I have not found either Judge Douglas or any friend of his taking hold of the Republican platform or laying his finger upon anything in it that is wrong. I ask you all to recollect that. Judge Douglas turns away from the platform of principles to the fact that he can find people somewhere who will not allow us to announce those principles. If he had great confidence that our principles were wrong, he would take hold of them and demonstrate them to be wrong. But he does not do so. The only evidence he has of their being wrong is in the fact that there are people who won't allow us to preach them. I ask again is that the way to test the soundness of a doctrine?

I ask his attention also to the fact that by the

rule of nationality he is himself fast becoming sectional. I ask his attention to the fact that his speeches would not go as current now south of the Ohio River as they have formerly gone there. I ask his attention to the fact that he felicitates himself to-day that all the Democrats of the free States are agreeing with him, while he omits to tell us that the Democrats of any slave State agree with him. If he has not thought of this, I commend to his consideration the evidence in his own declaration, on this day, of his becoming sectional too. I see it rapidly approaching. Whatever may be the result of this ephemeral contest between Judge Douglas and myself, I see the day rapidly approaching when his pill of sectionalism, which he has been thrusting down the throats of Republicans for years past, will be crowded down his own throat.

Now in regard to what Judge Douglas said (in the beginning of his speech) about the compromise of 1850 containing the principle of the Nebraska bill; although I have often presented my views upon that subject, yet as I have not done so in this canvass, I will, if you please, detain you a little with them. I have always maintained so far as I was able that there was nothing of the principle of the Nebraska bill in the compromise of 1850 at all—nothing whatever.

Where can you find the principle of the Nebraska bill in that compromise? If anywhere, in the two pieces of the compromise organizing the Territories of New Mexico and Utah. It was expressly provided in these two acts that, when they came to be admitted into the Union, they should be admitted with or without slavery, as they should choose, by their own constitutions. Nothing was said in either of those acts as to what was to be done in relation to slavery during the territorial existence of those Territories, while Henry Clay constantly made the declaration (Judge Douglas recognizing him as a leader) that, in his opinion, the old Mexican laws would control that question during the territorial existence, and that these old Mexican laws excluded slavery. How can that be used as a principle for declaring that during the territorial existence, as well as at the time of framing the constitution, the people, if you please, might have slaves if they wanted them? I am not discussing the question whether it is right or wrong; but how are the New Mexican and Utah laws patterns for the Nebraska bill? I maintain that the organization of Utah and New Mexico did not establish a general principle at all. It had no feature establishing a general principle. The acts to which I have referred were a part of a general system of com-

promises. They did not lay down what was proposed as a regular policy for the Territories; only an agreement in this particular case to do in that way, because other things were done that were to be a compensation for it. They were allowed to come in in that shape, because in another way it was paid for—considering that as a part of that system of measures called the compromise of 1850, which finally included half a dozen acts. It included the admission of California as a free State, which was kept out of the Union for half a year because it had formed a free constitution. It included the settlement of the boundary of Texas, which had been undefined before, which was in itself a slavery question; for if you pushed the line further west, you made Texas larger, and made more slave Territory; while if you drew the line toward the east, you narrowed the boundary and diminished the domain of slavery, and by so much increased free Territory. It included the abolition of the slave-trade in the District of Columbia. It included the passage of a new fugitive-slave law. All these things were put together, and though passed in separate acts, were nevertheless in legislation (as the speeches at the time will show) made to depend upon each other. Each got votes, with the understanding that the other measures were to pass, and by this system

of compromise, in that series of measures, those two bills—the New Mexico and Utah bills—were passed; and I say for that reason they could not be taken as models, framed upon their own intrinsic principle, for all future Territories. And I have the evidence of this in the fact that Judge Douglas, a year afterward, or more than a year afterward perhaps, when he first introduced bills for the purpose of framing new Territories, did not attempt to follow these bills of New Mexico and Utah; and even when he introduced this Nebraska bill, I think you will discover that he did not exactly follow them. But I do not wish to dwell at great length upon this branch of the discussion. My own opinion is that a thorough investigation will show most plainly that the New Mexico and Utah bills were part of a system of compromise, and not designed as patterns for future territorial legislation, and that this Nebraska bill did not follow them as a pattern at all.

The judge tells us, in proceeding, that he is opposed to making any odious distinctions between free and slave States. I am altogether unaware that the Republicans are in favor of making any odious distinctions between the free and slave States. But there still is a difference, I think, between Judge Douglas and the Republicans in this. I suppose that the real dif-

ference between Judge Douglas and his friends and the Republicans, on the contrary, is that the judge is not in favor of making any difference between slavery and liberty—that he is in favor of eradicating, of pressing out of view, the questions of preference in this country for free or slave institutions; and consequently every sentiment he utters discards the idea that there is any wrong in slavery. Everything that emanates from him or his coadjutors in their course of policy carefully excludes the thought that there is anything wrong in slavery. All their arguments, if you will consider them, will be seen to exclude the thought that there is anything whatever wrong in slavery. If you will take the judge's speeches, and select the short and pointed sentences expressed by him,—as his declaration that he “don't care whether slavery is voted up or down,”—you will see at once that this is perfectly logical, if you do not admit that slavery is wrong. If you do admit that it is wrong, Judge Douglas cannot logically say he don't care whether a wrong is voted up or voted down. Judge Douglas declares that if any community wants slavery they have a right to have it. He can say that logically, if he says that there is no wrong in slavery; but if you admit that there is a wrong in it, he cannot logically say that anybody has a right to do wrong.

He insists that, upon the score of equality, the owners of slaves and owners of property—of horses and every other sort of property—should be alike, and hold them alike in a new Territory. That is perfectly logical, if the two species of property are alike, and are equally founded in right. But if you admit that one of them is wrong, you cannot institute any equality between right and wrong. And from this difference of sentiment—the belief on the part of one that the institution is wrong, and a policy springing from that belief which looks to the arrest of the enlargement of that wrong; and this other sentiment, that it is no wrong, and a policy sprung from that sentiment which will tolerate no idea of preventing that wrong from growing larger, and looks to there never being an end of it through all the existence of things—arises the real difference between Judge Douglas and his friends on the one hand, and the Republicans on the other. Now, I confess myself as belonging to that class in the country who contemplate slavery as a moral, social, and political evil, having due regard for its actual existence amongst us, and the difficulties of getting rid of it in any satisfactory way, and to all the constitutional obligations which have been thrown about it; but who, nevertheless, desire a policy that looks to the prevention of it as a

wrong, and looks hopefully to the time when as a wrong it may come to an end.

Judge Douglas has again, for, I believe, the fifth time, if not the seventh, in my presence, reiterated his charge of a conspiracy or combination between the National Democrats and Republicans. What evidence Judge Douglas has upon this subject I know not, inasmuch as he never favors us with any. I have said upon a former occasion, and I do not choose to suppress it now, that I have no objection to the division in the judge's party. He got it up himself. It was all his and their work. He had, I think, a great deal more to do with the steps that led to the Lecompton constitution than Mr. Buchanan had; though at last, when they reached it, they quarreled over it, and their friends divided upon it. I am very free to confess to Judge Douglas that I have no objection to the division; but I defy the judge to show any evidence that I have in any way promoted that division, unless he insists on being a witness himself in merely saying so. I can give all fair friends of Judge Douglas here to understand exactly the view that Republicans take in regard to that division. Don't you remember how two years ago the opponents of the Democratic party divided between Frémont and Fillmore? I guess you do. Any Democrat who remembers that division

will remember also that he was at the time very glad of it, and then he will be able to see all there is between the National Democrats and the Republicans. What we now think of the two divisions of Democrats, you then thought of the Frémont and Fillmore divisions. That is all there is of it.

But if the judge continues to put forward the declaration that there is an unholy, unnatural alliance between the Republicans and the National Democrats, I now want to enter my protest against receiving him as an entirely competent witness upon that subject. I want to call to the judge's attention an attack he made upon me in the first one of these debates, at Ottawa, on the 21st of August. In order to fix extreme Abolitionism upon me, Judge Douglas read a set of resolutions which he declared had been passed by a Republican State convention, in October, 1854, at Springfield, Illinois, and he declared I had taken part in that convention. It turned out that although a few men calling themselves an anti-Nebraska State convention had sat at Springfield about that time, yet neither did I take any part in it, nor did it pass the resolutions or any such resolutions as Judge Douglas read. So apparent had it become that the resolutions which he read had not been passed at Springfield at all, nor by any State

convention in which I had taken part, that seven days afterward, at Freeport, Judge Douglas declared that he had been misled by Charles H. Lanphier, editor of the "State Register," and Thomas L. Harris, member of Congress in that district, and he promised in that speech that when he went to Springfield he would investigate the matter. Since then Judge Douglas has been to Springfield, and I presume has made the investigation; but a month has passed since he has been there, and so far as I know, he has made no report of the result of his investigation. I have waited as I think a sufficient time for the report of that investigation, and I have some curiosity to see and hear it. A fraud, an absolute forgery, was committed, and the perpetration of it was traced to the three—Lanphier, Harris, and Douglas. Whether it can be narrowed in any way, so as to exonerate any one of them, is what Judge Douglas's report would probably show.

It is true that the set of resolutions read by Judge Douglas were published in the Illinois "State Register" on the 16th of October, 1854, as being the resolutions of an anti-Nebraska convention which had sat in that same month of October, at Springfield. But it is also true that the publication in the "Register" was a forgery then, and the question is still behind, which of

the three, if not all of them, committed that forgery? The idea that it was done by mistake is absurd. The article in the Illinois "State Register" contains part of the real proceedings of that Springfield convention, showing that the writer of the article had the real proceedings before him, and purposely threw out the genuine resolutions passed by the convention, and fraudulently substituted the others. Lanphier then, as now, was the editor of the "Register," so that there seems to be but little room for his escape. But then it is to be borne in mind that Lanphier had less interest in the object of that forgery than either of the other two. The main object of that forgery at that time was to beat Yates and elect Harris to Congress, and that object was known to be exceedingly dear to Judge Douglas at that time. Harris and Douglas were both in Springfield when the convention was in session, and although they both left before the fraud appeared in the "Register," subsequent events show that they have both had their eyes fixed upon that convention.

The fraud having been apparently successful upon that occasion, both Harris and Douglas have more than once since then been attempting to put it to new uses. As the fisherman's wife, whose drowned husband was brought home with his body full of eels, said when she was asked

what was to be done with him, "Take the eels out and set him again," so Harris and Douglas have shown a disposition to take the eels out of that stale fraud by which they gained Harris's election, and set the fraud again more than once. On the 9th of July, 1856, Douglas attempted a repetition of it upon Trumbull on the floor of the Senate of the United States, as will appear from the appendix to the "Congressional Globe" of that date. On the 9th of August, Harris attempted it again upon Norton in the House of Representatives, as will appear by the same document—the appendix to the "Congressional Globe" of that date. On the 21st of August last, all three—Lanphier, Douglas, and Harris—reattempted it upon me at Ottawa. It has been clung to and played out again and again as an exceedingly high trump by this blessed trio. And now that it has been discovered publicly to be a fraud, we find that Judge Douglas manifests no surprise at it at all. He makes no complaint of Lanphier, who must have known it to be a fraud from the beginning. He, Lanphier, and Harris are just as cozy now, and just as active in the concoction of new schemes as they were before the general discovery of this fraud. Now all this is very natural if they are all alike guilty in that fraud, and it is very unnatural if any one of them is innocent. Lan-

phier perhaps insists that the rule of honor among thieves does not quite require him to take all upon himself, and consequently my friend Judge Douglas finds it difficult to make a satisfactory report upon his investigation. But meanwhile the three are agreed that each is "a most honorable man."

Judge Douglas requires an indorsement of his truth and honor by a reëlection to the United States Senate, and he makes and reports against me and against Judge Trumbull, day after day, charges which we know to be utterly untrue, without for a moment seeming to think that this one unexplained fraud, which he promised to investigate, will be the least drawback to his claim to belief. Harris ditto. He asks a reëlection to the lower House of Congress without seeming to remember at all that he is involved in this dishonorable fraud! The Illinois "State Register," edited by Lanphier, then, as now, the central organ of both Harris and Douglas, continues to din the public ear with these assertions without seeming to suspect that they are at all lacking in title to belief.

After all, the question still recurs upon us, how did that fraud originally get into the "State Register"? Lanphier then, as now, was the editor of that paper. Lanphier knows. Lanphier cannot be ignorant of how and by whom it

was originally concocted. Can he be induced to tell, or if he has told, can Judge Douglas be induced to tell, how it originally was concocted? It may be true that Lanphier insists that the two men for whose benefit it was originally devised shall at least bear their share of it! How that is, I do not know, and while it remains unexplained, I hope to be pardoned if I insist that the mere fact of Judge Douglas making charges against Trumbull and myself is not quite sufficient evidence to establish them!

While we were at Freeport, in one of these joint discussions, I answered certain interrogatories which Judge Douglas had propounded to me, and there in turn propounded some to him, which he in a sort of way answered. The third one of these interrogatories I have with me, and wish now to make some comments upon it. It was in these words: "If the Supreme Court of the United States shall decide that States cannot exclude slavery from their limits, are you in favor of acquiescing in, adopting, and following such decision as a rule of political action?"

To this interrogatory Judge Douglas made no answer in any just sense of the word. He contented himself with sneering at the thought that it was possible for the Supreme Court ever to make such a decision. He sneered at me for propounding the interrogatory. I had not pro-



pounded it without some reflection, and I wish now to address to this audience some remarks upon it.

In the second clause of the sixth article, I believe it is, of the Constitution of the United States, we find the following language: "This Constitution and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the constitution or laws of any State to the contrary notwithstanding."

The essence of the Dred Scott case is compressed into the sentence which I will now read: "Now, as we have already said in an earlier part of this opinion, upon a different point, the right of property in a slave is distinctly and expressly affirmed in the Constitution." I repeat it, "the right of property in a slave is distinctly and expressly affirmed in the Constitution"! What is to be "affirmed" in the Constitution? Made firm in the Constitution—so made that it cannot be separated from the Constitution without breaking the Constitution—durable as the Constitution, and part of the Constitution? Now, remembering the provision of the Constitution which I have read, affirming that that instru-

ment is the supreme law of the land; that the judges of every State shall be bound by it, any law or constitution of any State to the contrary notwithstanding; that the right of property in a slave is affirmed in that Constitution, is made, formed into, and cannot be separated from it without breaking it; durable as the instrument, part of the instrument,—what follows as a short and even syllogistic argument from it? I think it follows, and I submit to the consideration of men capable of arguing, whether as I state it, in syllogistic form, the argument has any fault in it?

Nothing in the constitution or laws of any State can destroy a right distinctly and expressly affirmed in the Constitution of the United States.

The right of property in a slave is distinctly and expressly affirmed in the Constitution of the United States.

Therefore, nothing in the constitution or laws of any State can destroy the right of property in a slave.

I believe that no fault can be pointed out in that argument; assuming the truth of the premises, the conclusion, so far as I have capacity at all to understand it, follows inevitably. There is a fault in it, as I think, but the fault is not in the reasoning; the falsehood, in fact, is a fault in the premises. I believe that the right

of property in a slave is not distinctly and expressly affirmed in the Constitution, and Judge Douglas thinks it is. I believe that the Supreme Court and the advocates of that decision may search in vain for the place in the Constitution where the right of property in a slave is distinctly and expressly affirmed. I say, therefore, that I think one of the premises is not true in fact. But it is true with Judge Douglas. It is true with the Supreme Court who pronounced it. They are estopped from denying it, and being estopped from denying it, the conclusion follows that the Constitution of the United States, being the supreme law, no constitution or law can interfere with it. It being affirmed in the decision that the right of property in a slave is distinctly and expressly affirmed in the Constitution, the conclusion inevitably follows that no State law or constitution can destroy that right. I then say to Judge Douglas, and to all others, that I think it will take a better answer than a sneer to show that those who have said that the right of property in a slave is distinctly and expressly affirmed in the Constitution are not prepared to show that no constitution or law can destroy that right. I say I believe it will take a far better argument than a mere sneer to show to the minds of intelligent men that whoever has so said is not pre-

pared, whenever public sentiment is so far advanced as to justify it, to say the other.

This is but an opinion, and the opinion of one very humble man; but it is my opinion that the Dred Scott decision, as it is, never would have been made in its present form if the party that made it had not been sustained previously by the elections. My own opinion is that the new Dred Scott decision, deciding against the right of the people of the States to exclude slavery, will never be made if that party is not sustained by the elections. I believe, further, that it is just as sure to be made as to-morrow is to come, if that party shall be sustained. I have said upon a former occasion, and I repeat it now, that the course of argument that Judge Douglas makes use of upon this subject (I charge not his motives in this) is preparing the public mind for that new Dred Scott decision. I have asked him again to point out to me the reasons for his first adherence to the Dred Scott decision as it is. I have turned his attention to the fact that General Jackson differed with him in regard to the political obligation of a Supreme Court decision. Jefferson said that "judges are as honest as other men, and not more so." And he said, substantially, that whenever a free people should give up in absolute submission to any department of government, re-

taining for themselves no appeal from it, their liberties were gone. I have asked his attention to the fact that the Cincinnati platform, upon which he says he stands, disregards a time-honored decision of the Supreme Court, in defying the power of Congress to establish a national bank. I have asked his attention to the fact that he himself was one of the most active instruments at one time in breaking down the Supreme Court of the State of Illinois, because it had made a decision distasteful to him—a struggle ending in the remarkable circumstance of his sitting down as one of the new judges who were to overslaugh that decision, getting his title of judge in that very way.

So far in this controversy I can get no answer at all from Judge Douglas upon these subjects. Not one can I get from him, except that he swells himself up and says: "All of us who stand by the decision of the Supreme Court are the friends of the Constitution; all you fellows that dare question it in any way are the enemies of the Constitution." Now in this very devoted adherence to this decision, in opposition to all the great political leaders whom he has recognized as leaders—in opposition to his former self and history, there is something very marked. And the manner in which he adheres to it—not as being right upon the merits, as he conceives

(because he did not discuss that at all), but as being absolutely obligatory upon every one simply because of the source from whence it comes—as that which no man can gainsay, whatever it may be—this is another marked feature of his adherence to that decision. It marks it in this respect, that it commits him to the next decision, whenever it comes, as being as obligatory as this one, since he does not investigate it, and won't inquire whether this opinion is right or wrong. So he takes the next one without inquiring whether it is right or wrong. He teaches men this doctrine, and in so doing prepares the public mind to take the next decision when it comes without any inquiry. In this I think I argue fairly (without questioning motives at all) that Judge Douglas is most ingeniously and powerfully preparing the public mind to take that decision when it comes; and not only so, but he is doing it in various other ways. In these general maxims about liberty—in his assertions that he “don't care whether slavery is voted up or voted down”; that “whoever wants slavery has a right to have it”; that “upon principles of equality it should be allowed to go everywhere”; that “there is no inconsistency between free and slave institutions”—in this he is also preparing (whether purposely or not) the way for making the institution of slavery national. I repeat

again, for I wish no misunderstanding, that I do not charge that he means it so; but I call upon your minds to inquire, if you were going to get the best instrument you could, and then set it to work in the most ingenious way, to prepare the public mind for this movement, operating in the free States, where there is now an abhorrence of the institution of slavery, could you find an instrument so capable of doing it as Judge Douglas, or one employed in so apt a way to do it?

I have said once before, and I will repeat it now, that Mr. Clay, when he was once answering an objection to the Colonization Society, that it had a tendency to the ultimate emancipation of the slaves, said that "those who would repress all tendencies to liberty and ultimate emancipation must do more than put down the benevolent efforts of the Colonization Society—they must go back to the era of our liberty and independence, and muzzle the cannon that thunders its annual joyous return—they must blot out the moral lights around us—they must penetrate the human soul, and eradicate the light of reason and the love of liberty"! And I do think—I repeat, though I said it on a former occasion—that Judge Douglas, and whoever, like him, teaches that the negro has no share, humble though it may be, in the Declaration of Inde-

pendence, is going back to the era of our liberty and independence, and, so far as in him lies, muzzling the cannon that thunders its annual joyous return; that he is blowing out the moral lights around us, when he contends that whoever wants slaves has a right to hold them; that he is penetrating, so far as lies in his power, the human soul, and eradicating the light of reason and the love of liberty, when he is in every possible way preparing the public mind, by his vast influence, for making the institution of slavery perpetual and national.

There is, my friends, only one other point to which I will call your attention for the remaining time that I have left me, and perhaps I shall not occupy the entire time that I have, as that one point may not take me clear through it.

Among the interrogatories that Judge Douglas propounded to me at Freeport, there was one in about this language: "Are you opposed to the acquisition of any further territory to the United States, unless slavery shall first be prohibited therein?" I answered as I thought, in this way, that I am not generally opposed to the acquisition of additional territory, and that I would support a proposition for the acquisition of additional territory, according as my supporting it was or was not calculated to aggravate this slavery question amongst us. I then pro-

posed to Judge Douglas another interrogatory, which was correlative to that: "Are you in favor of acquiring additional territory in disregard of how it may affect us upon the slavery question?" Judge Douglas answered—that is, in his own way he answered it. I believe that, although he took a good many words to answer it, it was little more fully answered than any other. The substance of his answer was that this country would continue to expand—that it would need additional territory—that it was as absurd to suppose that we could continue upon our present territory, enlarging in population as we are, as it would be to hoop a boy twelve years of age, and expect him to grow to man's size without bursting the hoops. I believe it was something like that. Consequently he was in favor of the acquisition of further territory, as fast as we might need it, in disregard of how it might affect the slavery question. I do not say this as giving his exact language, but he said so substantially, and he would leave the question of slavery where the territory was acquired, to be settled by the people of the acquired territory. ["That's the doctrine."] Maybe it is; let us consider that for a while. This will probably, in the run of things, become one of the concrete manifestations of this slavery question. If Judge Douglas's policy upon this ques-

tion succeeds and gets fairly settled down until all opposition is crushed out, the next thing will be a grab for the territory of poor Mexico, an invasion of the rich lands of South America, then the adjoining islands will follow, each one of which promises additional slave-fields. And this question is to be left to the people of those countries for settlement. When we shall get Mexico, I don't know whether the judge will be in favor of the Mexican people that we get with it settling that question for themselves and all others; because we know the judge has a great horror for mongrels, and I understand that the people of Mexico are most decidedly a race of mongrels. I understand that there is not more than one person there out of eight who is a pure white, and I suppose from the judge's previous declaration that when we get Mexico, or any considerable portion of it, he will be in favor of these mongrels settling the question, which would bring him somewhat into collision with his horror of an inferior race.

It is to be remembered, though, that this power of acquiring additional territory is a power confided to the President and Senate of the United States. It is a power not under the control of the representatives of the people any further than they, the President and the Senate, can be considered the representatives of the peo-

ple. Let me illustrate that by a case we have in our history. When we acquired the territory from Mexico in the Mexican war, the House of Representatives, composed of the immediate representatives of the people, all the time insisted that the territory thus to be acquired should be brought in upon condition that slavery should be forever prohibited therein, upon the terms and in the language that slavery had been prohibited from coming into this country. That was insisted upon constantly, and never failed to call forth an assurance that any territory thus acquired should have that prohibition in it, so far as the House of Representatives was concerned. But at last the President and Senate acquired the territory without asking the House of Representatives anything about it, and took it without that prohibition. They have the power of acquiring territory without the immediate representatives of the people being called upon to say anything about it, thus furnishing a very apt and powerful means of bringing new territory into the Union, and, when it is once brought into the country, involving us anew in this slavery agitation. It is therefore, as I think, a very important question for the consideration of the American people, whether the policy of bringing in additional territory, without considering at all how it will operate upon

the safety of the Union in reference to this one great disturbing element in our national politics, shall be adopted as the policy of the country. You will bear in mind that it is to be acquired, according to the judge's view, as fast as it is needed, and the indefinite part of this proposition is that we have only Judge Douglas and his class of men to decide how fast it is needed. We have no clear and certain way of determining or demonstrating how fast territory is needed by the necessities of the country. Whoever wants to go out filibustering, then, thinks that more territory is needed. Whoever wants wider slave-fields feels sure that some additional territory is needed as slave territory. Then it is as easy to show the necessity of additional slave territory as it is to assert anything that is incapable of absolute demonstration. Whatever motive a man or a set of men may have for making annexation of property or territory, it is very easy to assert, but much less easy to disprove, that it is necessary for the wants of the country.

And now it only remains for me to say that I think it is a very grave question for the people of this Union to consider whether, in view of the fact that this slavery question has been the only one that has ever endangered our republican institutions—the only one that has ever

threatened or menaced a dissolution of the Union—that has ever disturbed us in such a way as to make us fear for the perpetuity of our liberty—in view of these facts, I think it is an exceedingly interesting and important question for this people to consider whether we shall engage in the policy of acquiring additional territory, discarding altogether from our consideration, while obtaining new territory, the question how it may affect us in regard to this the only endangering element to our liberties and national greatness. The judge's view has been expressed. I, in my answer to his question, have expressed mine. I think it will become an important and practical question. Our views are before the public. I am willing and anxious that they should consider them fully—that they should turn it about and consider the importance of the question, and arrive at a just conclusion as to whether it is or is not wise in the people of this Union, in the acquisition of new territory, to consider whether it will add to the disturbance that is existing among us—whether it will add to the one only danger that has ever threatened the perpetuity of the Union or our own liberties. I think it is extremely important that they shall decide, and rightly decide, that question before entering upon that policy.

And now, my friends, having said the little

I wish to say upon this head, whether I have occupied the whole of the remnant of my time or not, I believe I could not enter upon any new topic so as to treat it fully without transcending my time, which I would not for a moment think of doing. I give way to Judge Douglas.

*Mr. Douglas's Rejoinder in the Galesburg Joint
Debate.*

GENTLEMEN: The highest compliment you can pay me during the brief half-hour I have to conclude is by observing a strict silence. I desire to be heard rather than to be applauded.

The first criticism that Mr. Lincoln makes on my speech was that it was in substance what I have said everywhere else in the State where I have addressed the people. I wish I could say the same of his speech. Why, the reason I complain of him is because he makes one speech north and another south. Because he has one set of sentiments for the Abolition counties, and another set for the counties opposed to Abolitionism. My point of complaint against him is that I cannot induce him to hold up the same standard, to carry the same flag in all parts of the State. He does not pretend, and no other man will, that I have one set of principles for Galesburg and another for Charleston. He does not pretend that I hold to one doctrine in Chicago and an opposite one in Jonesboro. I have proved that he has a different set of prin-

ciples for each of these localities. All I asked of him was that he should deliver the speech that he has made here to-day in Coles County instead of in old Knox. It would have settled the question between us in that doubtful county. Here I understand him to reaffirm the doctrine of negro equality, and to assert that by the Declaration of Independence the negro is declared equal to the white man. He tells you to-day that the negro was included in the Declaration of Independence when it asserted that all men were created equal. ["We believe it."] Very well.

Mr. Lincoln asserts to-day, as he did at Chicago, that the negro was included in that clause of the Declaration of Independence which says that all men were created equal, and endowed by the Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. If the negro was made his equal and mine, if that equality was established by divine law, and was the negro's inalienable right, how came he to say at Charleston to the Kentuckians residing in that section of our State, that the negro was physically inferior to the white man, belonging to an inferior race, and he was for keeping him always in that inferior condition. I wish you to bear these things in mind. At Charleston he said that the

negro belonged to an inferior race, and that he was for keeping him in that inferior condition. There he gave the people to understand that there was no moral question involved, because the inferiority being established, it was only a question of degree and not a question of right; here, to-day, instead of making it a question of degree, he makes it a moral question, says that it is a great crime to hold the negro in that inferior condition. ["He 's right."] Is he right now, or was he right in Charleston? ["Both."] He is right then, sir, in your estimation, not because he is consistent, but because he can trim his principles any way in any section, so as to secure votes. All I desire of him is that he will declare the same principles in the south that he does in the north

But did you notice how he answered my position that a man should hold the same doctrines throughout the length and breadth of this republic? He said, "Would Judge Douglas go to Russia and proclaim the same principles he does here?" I would remind him that Russia is not under the American Constitution. If Russia was a part of the American republic, under our Federal Constitution, and I was sworn to support the Constitution, I would maintain the same doctrine in Russia that I do in Illinois. The slaveholding States are governed by the

same Federal Constitution as ourselves, and hence a man's principles, in order to be in harmony with the Constitution, must be the same in the South as they are in the North, the same in the free States as they are in the slave States. Whenever a man advocates one set of principles in one section, and another set in another section, his opinions are in violation of the spirit of the Constitution which he has sworn to support. When Mr. Lincoln went to Congress in 1847, and, laying his hand upon the Holy Evangelists, made a solemn vow in the presence of high Heaven that he would be faithful to the Constitution—what did he mean? the Constitution as he expounds it in Galesburg, or the Constitution as he expounds it in Charleston?

Mr. Lincoln has devoted considerable time to the circumstance that at Ottawa I read a series of resolutions as having been adopted at Springfield, in this State, on the 4th or 5th of October, 1854, which happened not to have been adopted there. He has used hard names; has dared to talk about fraud, about forgery, and has insinuated that there was a conspiracy between Mr. Lanphier, Mr. Harris, and myself to perpetrate a forgery. Now, bear in mind that he does not deny that these resolutions were adopted in a majority of all the Republican counties of this State in that year; he does not

deny that they were declared to be the platform of this Republican party in the first congressional district, in the second, in the third, and in many counties of the fourth, and that they thus became the platform of his party in a majority of the counties upon which he now relies for support; he does not deny the truthfulness of the resolutions, but takes exception to the spot on which they were adopted. He takes to himself great merit because he thinks they were not adopted on the right spot for me to use them against him, just as he was very severe in Congress upon the government of his country, when he thought that he had discovered that the Mexican war was not begun in the right spot, and was therefore unjust. He tries very hard to make out that there is something very extraordinary in the place where the thing was done, and not in the thing itself. I never believed before that Abraham Lincoln would be guilty of what he has done this day in regard to those resolutions. In the first place, the moment it was intimated to me that they had been adopted at Aurora and Rockford instead of Springfield, I did not wait for him to call my attention to the fact, but led off and explained in my first meeting after the Ottawa debate, what the mistake was and how it has been made. I supposed that for an honest man, conscious of his

own rectitude, that explanation would be sufficient. I did not wait for him, after the mistake was made, to call my attention to it, but frankly explained it at once as an honest man would. I also gave the authority on which I had stated that these resolutions were adopted by the Springfield Republican convention; that I had seen them quoted by Major Harris in a debate in Congress, as having been adopted by the first Republican State convention in Illinois, and that I had written to him and asked him for the authority as to the time and place of their adoption; that Major Harris being extremely ill, Charles H. Lanphier had written to me for him that they were adopted at Springfield, on the 5th of October, 1854, and had sent me a copy of the Springfield paper containing them. I read them from the newspaper just as Mr. Lincoln reads the proceedings of meetings held years ago from the newspapers.

After giving that explanation, I did not think there was an honest man in the State of Illinois who doubted that I had been led into the error; if it was such, innocently, in the way I detailed; and I will now say that I do not now believe that there is an honest man on the face of the globe who will not regard with abhorrence and disgust Mr. Lincoln's insinuations of my complicity in that forgery, if it was a forgery. Does

Mr. Lincoln wish to push these things to the point of personal difficulties here? I commenced this contest by treating him courteously and kindly; I always spoke of him in words of respect, and in return he has sought, and is now seeking, to divert public attention from the enormity of his revolutionary principles by impeaching men's sincerity and integrity, and inviting personal quarrels.

I desire to conduct this contest with him like a gentleman, but I spurn the insinuation of complicity and fraud made upon the simple circumstance of an editor of a newspaper having made a mistake as to the place where a thing was done, but not as to the thing itself. These resolutions were the platform of this Republican party of Mr. Lincoln's of that year. They were adopted in a majority of the Republican counties in the State; and when I asked him at Ottawa whether they formed the platform upon which he stood, he did not answer, and I could not get an answer out of him. He then thought, as I thought, that those resolutions were adopted at the Springfield convention, but excused himself by saying that he was not there when they were adopted, but had gone to Tazewell court in order to avoid being present at the convention. He saw them published as having been adopted at Springfield, and so did I, and he knew that if there was a

mistake in regard to them, that I had nothing under heaven to do with it. Besides, you find that in all these northern counties where the Republican candidates are running pledged to him, that the conventions which nominated them adopted that identical platform.

One cardinal point in that platform which he shrinks from is this—that there shall be no more slave States admitted into the Union, even if the people want them. Lovejoy stands pledged against the admission of any more slave States. [“Right; so do we.”] So do you, you say. Farnsworth stands pledged against the admission of any more slave States. Washburne stands pledged the same way. The candidate for the legislature who is running on Lincoln’s ticket in Henderson and Warren stands committed by his vote in the legislature to the same thing, and I am informed, but do not know of the fact, that your candidate here is also so pledged. [“Hurrah for him! Good!”] Now, you Republicans all hurrah for him, and for the doctrine of “no more slave States,” and yet Lincoln tells you that his conscience will not permit him to sanction that doctrine, and complains because the resolutions I read at Ottawa made him, as a member of the party, responsible for sanctioning the doctrine of no more slave States. You are one way, you confess, and he is or pre-

tends to be the other, and yet you are both governed by principle in supporting one another. If it be true, as I have shown it is, that the whole Republican party in the northern part of the State stands committed to the doctrine of no more slave States, and that this same doctrine is repudiated by the Republicans in the other part of the State, I wonder whether Mr. Lincoln and his party do not present the case which he cited from the Scriptures, of a house divided against itself which cannot stand!

I desire to know what are Mr. Lincoln's principles and the principles of his party. I hold, and the party with which I am identified holds, that the people of each State, old and new, have the right to decide the slavery question for themselves, and when I used the remark that I did not care whether slavery was voted up or down, I used it in the connection that I was for allowing Kansas to do just as she pleased on the slavery question. I said that I did not care whether they vote slavery up or down, because they had the right to do as they pleased on the question, and therefore my action would not be controlled by any such consideration. Why cannot Abraham Lincoln, and the party with which he acts, speak out their principles so that they may be understood? Why do they claim to be one thing in one part of the State and another in the other

part? Whenever I allude to the Abolition doctrines, which he considers a slander to be charged with being in favor of, you all indorse them, and hurrah for them, not knowing that your candidate is ashamed to acknowledge them.

I have a few words to say upon the Dred Scott decision, which has troubled the brain of Mr. Lincoln so much. He insists that that decision would carry slavery into the free States, notwithstanding that the decision says directly the opposite; and goes into a long argument to make you believe that I am in favor of, and would sanction, the doctrine that would allow slaves to be brought here and held as slaves contrary to our constitution and laws. Mr. Lincoln knew better when he asserted this; he knew that one newspaper, and so far as is within my knowledge but one, ever asserted that doctrine, and that I was the first man in either House of Congress that read that article in debate, and denounced it on the floor of the Senate as revolutionary. When the Washington "Union" on the 17th of last November, published an article to that effect, I branded it at once, and denounced it, and hence the "Union" has been pursuing me ever since. Mr. Toombs, of Georgia, replied to me, and said that there was not a man in any of the slave States south of the Potomac River that held any such doctrine. Mr. Lin-

coln knows that there is not a member of the Supreme Court who holds that doctrine; he knows that every one of them, as shown by their opinions, holds the reverse.

Why this attempt, then, to bring the Supreme Court into disrepute among the people? It looks as if there was an effort being made to destroy public confidence in the highest judicial tribunal on earth. Suppose he succeeds in destroying public confidence in the court, so that the people will not respect its decisions, but will feel at liberty to disregard them, and resist the laws of the land, what will he have gained? He will have changed the government from one of laws into that of a mob, in which the strong arm of violence will be substituted for the decisions of the courts of justice. He complains because I did not go into an argument reviewing Chief Justice Taney's opinion, and the other opinions of the different judges, to determine whether their reasoning is right or wrong on the questions of law. What use would that be? He wants to take an appeal from the Supreme Court to this meeting to determine whether the questions of law were decided properly. He is going to appeal from the Supreme Court of the United States to every town meeting, in the hope that he can excite a prejudice against that court, and on the wave

of that prejudice ride into the Senate of the United States, when he could not get there on his own principles, or his own merits. Suppose he should succeed in getting into the Senate of the United States, what then will he have to do with the decision of the Supreme Court in the Dred Scott case? Can he reverse that decision when he gets there? Can he act upon it? Has the Senate any right to reverse it or revise it? He will not pretend that it has. Then why drag the matter into this contest, unless for the purpose of making a false issue, by which he can divert public attention from the real issue.

He has cited General Jackson in justification of the war he is making on the decision of the court. Mr. Lincoln misunderstands the history of the country if he believes there is any parallel in the two cases. It is true that the Supreme court once decided that if a bank of the United States was a necessary fiscal agent of the government it was constitutional, and if not, that it was unconstitutional, and also, that whether or not it was necessary for that purpose was a political question for Congress, and not a judicial one for the courts to determine. Hence the court would not determine the bank unconstitutional. Jackson respected the decision, obeyed the law, executed it, and carried it into effect during its existence; but after the charter of the

bank expired, and a proposition was made to create a new bank, General Jackson said: "It is unnecessary and improper, and therefore I am against it on constitutional grounds as well as those of expediency." Is Congress bound to pass every act that is constitutional? Why, there are a thousand things that are constitutional, but yet are inexpedient and unnecessary, and you surely would not vote for them merely because you had the right to? And because General Jackson would not do a thing which he had a right to do, but did not deem expedient or proper, Mr. Lincoln is going to justify himself in doing that which he has no right to do. I ask him whether he is not bound to respect and obey the decisions of the Supreme Court as well as I?

The Constitution has created that court to decide all constitutional questions in the last resort, and when such decisions have been made they become the law of the land, and you, and he, and myself, and every other good citizen are bound by them. Yet he argues that I am bound by their decisions, and he is not. He says that their decisions are binding on Democrats, but not on Republicans. Are not Republicans bound by the laws of the land as well as Democrats? And when the court has fixed the construction of the Constitution on

the validity of a given law, is not their decision binding upon Republicans as well as upon Democrats? Is it possible that you Republicans have the right to raise your mobs and oppose the laws of the land and the constituted authorities, and yet hold us Democrats bound to obey them? My time is within half a minute of expiring, and all I have to say is that I stand by the laws of the land. I stand by the Constitution as our fathers made it, by the laws as they are enacted, and by the decisions of the court upon all points within their jurisdiction as they are pronounced by the highest tribunal on earth; and any man who resists these must resort to mob-law and violence to overturn the government of laws.

SIXTH JOINT DEBATE, AT QUINCY, ILLINOIS,
October 13, 1858.

Mr. Lincoln's Opening Speech.

LADIES AND GENTLEMEN: I have had no immediate conference with Judge Douglas, but I will venture to say that he and I will perfectly agree that your entire silence, both when I speak and when he speaks, will be most agreeable to us.

In the month of May, 1856, the elements in the State of Illinois which have since consolidated into the Republican party assembled together in a State convention at Bloomington. They adopted that that time what, in political language, is called a platform. In June of the same year, the elements of the Republican party in the nation assembled together in a national convention at Philadelphia. They adopted what is called the national platform. In June, 1858,—the present year,—the Republicans of Illinois reassembled at Springfield in State convention, and adopted again their platform, as I suppose, not differing in any essential particular from either of the former ones, but perhaps

adding something in relation to the new developments of political progress in the country.

The convention that assembled in June last did me the honor, if it be one, and I esteem it such, to nominate me as their candidate for the United States Senate. I have supposed that, in entering upon this canvass, I stood generally upon these platforms. We are now met together on the 13th of October of the same year, only four months from the adoption of the last platform, and I am unaware that in this canvass, from the beginning until to-day, any one of our adversaries has taken hold of our platforms, or laid his finger upon anything he calls wrong in them.

In the very first one of these joint discussions between Senator Douglas and myself, Senator Douglas, without alluding at all to these platforms, or to any one of them, of which I have spoken, attempted to hold me responsible for a set of resolutions passed long before the meeting of either one of these conventions of which I have spoken. And as a ground for holding me responsible for these resolutions, he assumed that they had been passed at a State convention of the Republican party, and that I took part in that convention. It was discovered afterward that this was erroneous, that the resolutions which he endeavored to hold me responsible for

had not been passed by any State convention anywhere, had not been passed at Springfield, where he supposed they had, or assumed that they had, and that they had been passed in no convention in which I had taken part. The judge, nevertheless, was not willing to give up the point that he was endeavoring to make upon me, and he therefore thought to still hold me to the point that he was endeavoring to make, by showing that the resolutions that he read had been passed at a local convention in the northern part of the State, although it was not a local convention that embraced my residence at all, nor one that reached, as I suppose, nearer than one hundred and fifty or two hundred miles of where I was when it met, nor one in which I took any part at all. He also introduced other resolutions, passed at other meetings, and by combining the whole, although they were all antecedent to the two State conventions, and the one national convention I have mentioned, still he insisted and now insists, as I understand, that I am in some way responsible for them.

At Jonesboro, on our third meeting, I insisted to the judge that I was in no way rightfully held responsible for the proceedings of this local meeting or convention in which I had taken no part, and in which I was in no way embraced;

but I insisted to him that if he thought I was responsible for every man or every set of men everywhere, who happen to be my friends, the rule ought to work both ways, and he ought to be responsible for the acts and resolutions of all men or sets of men who were or are now his supporters and friends, and gave him a pretty long string of resolutions, passed by men who are now his friends, and announcing doctrines for which he does not desire to be held responsible.

This still does not satisfy Judge Douglas. He still adheres to his proposition, that I am responsible for what some of my friends in different parts of the State have done; but that he is not responsible for what his have done. At least, so I understand him. But, in addition to that, the judge, at our meeting in Galesburg last week, undertakes to establish that I am guilty of a species of double-dealing with the public—that I make speeches of a certain sort in the North, among the Abolitionists, which I would not make in the South, and that I make speeches of a certain sort in the South which I would not make in the North. I apprehend, in the course I have marked out for myself, that I shall not have to dwell at very great length upon this subject.

As this was done in the judge's opening speech at Galesburg, I had an opportunity, as I had the





middle speech then, of saying something in answer to it.

He brought forward a quotation or two from a speech of mine, delivered at Chicago, and then, to contrast with it, he brought forward an extract from a speech of mine at Charleston, in which he insisted that I was greatly inconsistent, and insisted that his conclusion followed that I was playing a double part, and speaking in one region one way, and in another region another way. I have not time now to dwell on this as long as I would like, and wish only now to requote that portion of my speech at Charleston, which the judge quoted, and then make some comments upon it.

This he quotes from me as being delivered at Charleston, and I believe correctly:

I will say, then, that I am not, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races — that I am not nor ever have been in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which will ever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together, there must be the position of superior and inferior, and I, as much

as any other man, am in favor of having the superior position assigned to the white race.

This, I believe, is the entire quotation from the Charleston speech, as Judge Douglas made it. His comments are as follows:

Yes, here you find men who hurrah for Lincoln, and say he is right when he discards all distinction between races, or when he declares that he discards the doctrine that there is such a thing as a superior and inferior race; and Abolitionists are required and expected to vote for Mr. Lincoln because he goes for the equality of races, holding that in the Declaration of Independence the white man and negro were declared equal, and endowed by divine law with equality. And down South with the old-line Whigs, with the Kentuckians, the Virginians, and the Tennesseans, he tells you that there is a physical difference between the races, making the one superior, the other inferior, and he is in favor of maintaining the superiority of the white race over the negro.

Those are the judge's comments. Now I wish to show you, that a month, or only lacking three days of a month, before I made the speech at Charleston which the judge quotes from, he had himself heard me say substantially the same thing. It was in our first meeting, at Ottawa, and I will say a word about where it was, and the atmosphere it was in, after a while—but at

our first meeting, at Ottawa, I read an extract from an old speech of mine, made nearly four years ago, not merely to show my sentiments, but to show that my sentiments were long entertained and openly expressed; in which extract I expressly declared that my own feelings would not admit of a social and political equality between the white and black races, and that even if my own feelings would admit of it, I still knew that the public sentiment of the country would not, and that such a thing was an utter impossibility, or substantially that. That extract from my old speech, the reporters, by some sort of accident, passed over, and it was not reported. I lay no blame upon anybody. I suppose they thought that I would hand it over to them, and dropped reporting while I was reading it, but afterward went away without getting it from me. At the end of that quotation from my old speech, which I read at Ottawa, I made the comments which were reported at that time, and which I will now read, and ask you to notice how very nearly they are the same as Judge Douglas says were delivered by me, down in Egypt. After reading I added these words:

Now, gentlemen, I don't want to read at any greater length, but this is the true complexion of all I have ever said in regard to the institution of slavery, or the black race, and this is the whole of it; and any-

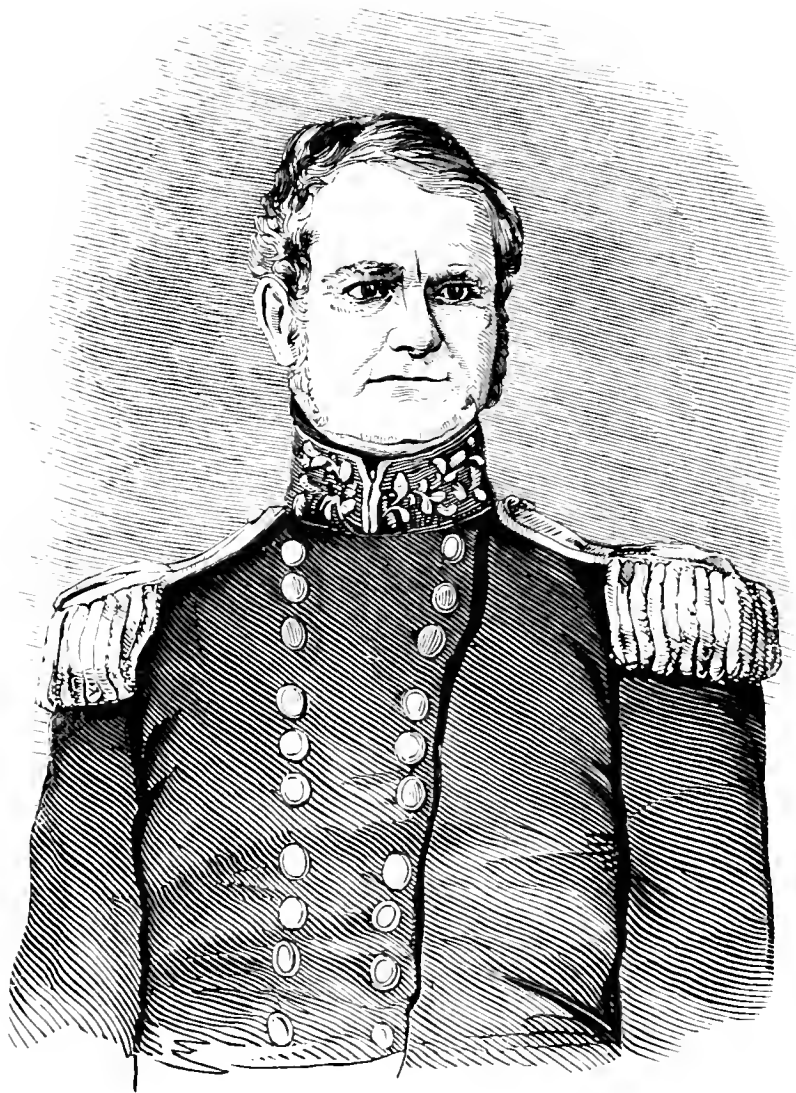
thing that argues me into his idea of perfect social and political equality with the negro is but a specious and fantastical arrangement of words by which a man can prove a horse-chestnut to be a chestnut horse. I will say here, while upon this subject, that I have no purpose, directly or indirectly, to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so, and I have no inclination to do so. I have no purpose to introduce political and social equality between the white and black races. There is a physical difference between the two, which, in my judgment, will probably forever forbid their living together on the footing of perfect equality, and, inasmuch as it becomes a necessity that there must be a difference, I, as well as Judge Douglas, am in favor of the race to which I belong having the superior position. I have never said anything to the contrary, but I hold that, notwithstanding all this, there is no reason in the world why the negro is not entitled to all the natural rights enumerated in the Declaration of Independence — the right to life, liberty, and the pursuit of happiness. I hold that he is as much entitled to these as the white man. I agree with Judge Douglas that he is not my equal in many respects, certainly not in color — perhaps not in intellectual and moral endowments; but in the right to eat the bread, without the leave of anybody else, which his own hand earns, he is my equal, and the equal of Judge Douglas, and the equal of every living man.

I have chiefly introduced this for the purpose of meeting the judge's charge that the quo-

tation he took from my Charleston speech was what I would say down south among the Kentuckians, the Virginians, etc., but would not say in the regions in which was supposed to be more of the Abolition element. I now make this comment: that speech from which I have now read the quotation, and which is there given correctly, perhaps too much so for good taste, was made away up north in the Abolition district of this State *par excellence*—in the Lovejoy district—in the personal presence of Lovejoy; for he was on the stand with us when I made it. It had been made and put in print in that region only three days less than a month before the speech made at Charleston, the like of which Judge Douglas thinks I would not make where there was any Abolition element. I only refer to this matter to say that I am altogether unconscious of having attempted any double-dealing anywhere; that upon one occasion I may say one thing and leave other things unsaid, and *vice versa*; but that I have said anything on one occasion that is inconsistent with what I have said elsewhere, I deny—at least, I deny it so far as the intention is concerned. I find that I have devoted to this topic a larger portion of my time than I had intended. I wished to show—but I will pass it upon this occasion—that in the sentiment I have occasionally advanced upon the

Declaration of Independence, I am entirely borne out by the sentiments advanced by our old Whig leader, Henry Clay, and I have the book here to show it from; but because I have already occupied more time than I intended to do on that topic, I pass over it.

At Galesburg I tried to show that by the Dred Scott decision, pushed to its legitimate consequences, slavery would be established in all the States as well as in the Territories. I did this because, upon a former occasion, I had asked Judge Douglas whether, if the Supreme Court should make a decision declaring that the States had not the power to exclude slavery from their limits, he would adopt and follow that decision as a rule of political action; and because he had not directly answered that question, but had merely contented himself with sneering as it, I again introduced it, and tried to show that the conclusion that I stated followed inevitably and logically from the proposition already decided by the court. Judge Douglas had the privilege of replying to me at Galesburg, and again he gave me no direct answer as to whether he would or would not sustain such decision if made. I give him this third chance to say yes or no. He is not obliged to do either,—probably he will not do either,—but I give him the third chance. I tried to show then that



MAJ. GEN. WILLIAM J. WORTH.

this result, this conclusion, inevitably followed from the point already decided by the court. The judge, in his reply, again sneers at the thought of the court making any such decision, and in the course of his remarks upon this subject, uses the language which I will now read. Speaking of me, the judge says: "He goes on and insists that the Dred Scott decision would carry slavery into the free States, notwithstanding the decision itself says the contrary." And he adds: "Mr. Lincoln knows that there is no member of the Supreme Court that holds that doctrine. He knows that every one of them in their opinions held the reverse."

I especially introduce this subject again for the purpose of saying that I have the Dred Scott decision here, and I will thank Judge Douglas to lay his finger upon the place in the entire opinions of the court where any one of them "says the contrary." It is very hard to affirm a negative with entire confidence. I say, however, that I have examined that decision with a good deal of care, as a lawyer examines a decision, and so far as I have been able to do so, the court has nowhere in its opinions said that the States have the power to exclude slavery, nor have they used other language substantially that. I also say, so far as I can find, not one of the concurring judges has said that the States

can exclude slavery, nor said anything that was substantially that. The nearest approach that any one of them has made to it, so far as I can find, was by Judge Nelson, and the approach he made to it was exactly, in substance, the Nebraska bill—that the States had the exclusive power over the question of slavery, so far as they are not limited by the Constitution of the United States. I ask the question, therefore, if the non-concurring judges, McLean or Curtis, had asked to get an express declaration that the States could absolutely exclude slavery from their limits, what reason have we to believe that it would not have been voted down by the majority of the judges, just as Chase's amendment was voted down by Judge Douglas and his compeers when it was offered to the Nebraska bill?

Also at Galesburg I said something in regard to those Springfield resolutions that Judge Douglas had attempted to use upon me at Ottawa, and commented at some length upon the fact that they were, as presented, not genuine. Judge Douglas in his reply to me seemed to be somewhat exasperated. He said he never would have believed that Abraham Lincoln, as he kindly called me, would have attempted such a thing as I had attempted upon that occasion; and among other expressions which he

used toward me, was that I dared to say forgery—that I had dared to say forgery [turning to Judge Douglas]. Yes, judge, I did dare to say forgery. But in this political canvass the judge ought to remember that I was not the first who dared to say forgery. At Jacksonville Judge Douglas made a speech in answer to something said by Judge Trumbull, and at the close of what he said upon that subject, he dared to say that Trumbull had forged his evidence. He said, too, that he should not concern himself with Trumbull any more, but thereafter he should hold Lincoln responsible for the slanders upon him. When I met him at Charleston after that, although I think that I should not have noticed the subject if he had not said he would hold me responsible for it, I spread out before him the statements of the evidence that Judge Trumbull had used, and I asked Judge Douglas, piece by piece, to put his finger upon one piece of all that evidence that he would say was a forgery. When I went through with each and every piece, Judge Douglas did not dare then to say that any piece of it was a forgery. So it seems that there are some things that Judge Douglas dares to do, and some that he dares not to do. [A voice: "It's the same thing with you."] Yes, sir, it's the same thing with me.

I do dare to say forgery when it's true, and don't dare to say forgery when it's false. Now, I will say here to this audience and to Judge Douglas, I have not dared to say he committed a forgery, and I never shall until I know it; but I did dare to say—just to suggest to the judge—that a forgery had been committed, which by his own showing had been traced to him and two of his friends. I dared to suggest to him that he had expressly promised in one of his public speeches to investigate that matter, and I dared to suggest to him that there was an implied promise that when he investigated it he would make known the result. I dared to suggest to the judge that he could not expect to be quite clear of suspicion of that fraud, for since the time that promise was made he had been with those friends, and had not kept his promise in regard to the investigation and the report upon it. I am not a very daring man, but I dared that much, judge, and I am not much scared about it yet. When the judge says he wouldn't have believed of Abraham Lincoln that he would have made such an attempt as that, he reminds me of the fact that he entered upon this canvass with the purpose to treat me courteously; that touched me somewhat. It set me to thinking. I was aware, when it was first agreed that Judge Douglas and I were to have

these seven joint discussions, that they were the successive acts of a drama—perhaps I should say, to be enacted not merely in the face of audiences like this, but in the face of the nation, and to some extent, by my relation to him, and not from anything in myself, in the face of the world; and I am anxious that they should be conducted with dignity and in the good temper which would be befitting the vast audience before which it was conducted. But when Judge Douglas got home from Washington and made his first speech in Chicago, the evening afterward I made some sort of a reply to it. His second speech was made at Bloomington, in which he commented upon my speech at Chicago, and said that I had used language ingeniously contrived to conceal my intentions, or words to that effect. Now I understand that this is an imputation upon my veracity and my candor. I do not know what the judge understood by it, but in our first discussion at Ottawa, he led off by charging a bargain, somewhat corrupt in its character, upon Trumbull and myself—that we had entered into a bargain, one of the terms of which was that Trumbull was to Abolitionize the old Democratic party, and I, Lincoln, was to Abolitionize the Old Whig party—I pretending to be as good an old-line Whig as ever. Judge Douglas may not understand that he im-

plicated my truthfulness and my honor when he said I was doing one thing and pretending another; and I misunderstood him if he thought he was treating me in a dignified way, as a man of honor and truth, as he now claims he was disposed to treat me. Even after that time, at Galesburg, when he brings forward an extract from a speech made at Chicago, and an extract from a speech made at Charleston, to prove that I was trying to play a double part,—that I was trying to cheat the public, and get votes upon one set of principles at one place and upon another set of principles at another place,—I do not understand but what he impeaches my honor, my veracity, and my candor; and because he does this, I do not understand that I am bound, if I see a truthful ground for it, to keep my hands off of him. As soon as I learned that Judge Douglas was disposed to treat me in this way, I signified in one of my speeches that I should be driven to draw upon whatever of humble resources I might have—to adopt a new course with him. I was not entirely sure that I should be able to hold my own with him, but I at least had the purpose made to do as well as I could upon him; and now I say that I will not be the first to cry “Hold!” I think it originated with the judge, and when he quits, I probably will. But I shall not ask any favors

at all. He asks me, or he asks the audience, if I wish to push this matter to the point of personal difficulty. I tell him, No. He did not make a mistake, in one of his early speeches, when he called me an "amiable" man, though perhaps he did when he called me an "intelligent" man. It really hurts me very much to suppose that I have wronged anybody on earth. I again tell him, No! I very much prefer, when this canvass shall be over, however it may result, that we at least part without any bitter recollections of personal difficulties.

The judge, in his concluding speech at Galesburg, says that I was pushing this matter to a personal difficulty to avoid the responsibility for the enormity of my principles. I say to the judge and this audience now, that I will again state our principles as well as I hastily can in all their enormity, and if the judge hereafter chooses to confine himself to a war upon these principles, he will probably not find me departing from the same course.

We have in this nation the element of domestic slavery. It is a matter of absolute certainty that it is a disturbing element. It is the opinion of all the great men who have expressed an opinion upon it, that it is a dangerous element.* We keep up a controversy in regard to it. That controversy necessarily springs from difference

of opinion, and if we can learn exactly—can reduce to the lowest elements—what that difference of opinion is, we perhaps shall be better prepared for discussing the different systems of policy that we would propose in regard to that disturbing element. I suggest that the difference of opinion, reduced to its lowest terms, is no other than the difference between the men who think slavery a wrong and those who do not think it wrong. The Republican party think it wrong—we think it is a moral, a social, and a political wrong. We think it is a wrong not confining itself merely to the persons or the States where it exists, but that it is a wrong which in its tendency, to say the least, affects the existence of the whole nation. Because we think it wrong, we propose a course of policy that shall deal with it as a wrong. We deal with it as with any other wrong, in so far as we can prevent its growing any larger, and so deal with it that in the run of time there may be some promise of an end to it. We have a due regard to the actual presence of it amongst us, and the difficulties of getting rid of it in any satisfactory way, and all the constitutional obligations thrown about it. I suppose that in reference both to its actual existence in the nation, and to our constitutional obligations, we have no right at all to disturb it in the States where it exists,

and we profess that we have no more inclination to disturb it than we have the right to do it. We go further than that: we don't propose to disturb it where, in one instance, we think the Constitution would permit us. We think the Constitution would permit us to disturb it in the District of Columbia. Still we do not propose to do that, unless it should be in terms which I don't suppose the nation is very likely soon to agree to—the terms of making the emancipation gradual and compensating the unwilling owners. Where we suppose we have the constitutional right, we restrain ourselves in reference to the actual existence of the institution and the difficulties thrown about it. We also oppose it as an evil so far as it seeks to spread itself. We insist on the policy that shall restrict it to its present limits. We don't suppose that in doing this we violate anything due to the actual presence of the institution, or anything due to the constitutional guaranties thrown around it.

We oppose the Dred Scott decision in a certain way, upon which I ought perhaps to address you a few words. We do not propose that when Dred Scott has been decided to be a slave by the court, we, as a mob, will decide him to be free. We do not propose that, when any other one, or one thousand, shall be decided by

that court to be slaves, we will in any violent way disturb the rights of property thus settled; but we nevertheless do oppose that decision as a political rule, which shall be binding on the voter to vote for nobody who thinks it wrong, which shall be binding on the members of Congress or the President to favor no measure that does not actually concur with the principles of that decision. We do not propose to be bound by it as a political rule in that way, because we think it lays the foundation not merely of enlarging and spreading out what we consider an evil, but it lays the foundation for spreading that evil into the States themselves. We propose so resisting it as to have it reversed if we can, and a new judicial rule established upon this subject.

I will add this, that if there be any man who does not believe that slavery is wrong in the three aspects which I have mentioned, or in any one of them, that man is misplaced and ought to leave us. While, on the other hand, if there be any man in the Republican party who is impatient over the necessity springing from its actual presence, and is impatient of the constitutional guaranties thrown around it, and would act in disregard of these, he too is misplaced, standing with us. He will find his place somewhere else; for we have a due regard, so far as we are

capable of understanding them, for all these things. This, gentlemen, as well as I can give it, is a plain statement of our principles in all their enormity.

I will say now that there is a sentiment in the country contrary to me—a sentiment which holds that slavery is not wrong, and therefore it goes for the policy that does not propose dealing with it as a wrong. That policy is the Democratic policy, and that sentiment is the Democratic sentiment. If there be a doubt in the mind of any one of this vast audience that this is really the central idea of the Democratic party, in relation to this subject, I ask him to bear with me while I state a few things tending, as I think, to prove that proposition. In the first place, the leading man—I think I may do my friend Judge Douglas the honor of calling him such—advocating the present Democratic policy never himself says it is wrong. He has the high distinction, so far as I know, of never having said slavery is either right or wrong. Almost everybody else says one or the other but the judge never does. If there be a man in the Democratic party who thinks it is wrong, and yet clings to that party, I suggest to him in the first place that his leader don't talk as he does, for he never says that it is wrong. In the second place, I suggest to him

that if he will examine the policy proposed to be carried forward, he will find that he carefully excludes the idea that there is anything wrong in it. If you will examine the arguments that are made on it, you will find that every one carefully excludes the idea that there is anything wrong in slavery. Perhaps that Democrat who says he is as much opposed to slavery as I am, will tell me that I am wrong about this. I wish him to examine his own course in regard to this matter a moment, and then see if his opinion will not be changed a little. You say it is wrong; but don't you constantly object to anybody else saying so? Do you not constantly argue that this is not the right place to oppose it? You say it must not be opposed in the free States, because slavery is not there; it must not be opposed in the slave States, because it is there; it must not be opposed in politics, because that will make a fuss; it must not be opposed in the pulpit, because it is not religion. Then where is the place to oppose it? There is no suitable place to oppose it. There is no plan in the country to oppose this evil overspreading the continent, which you say yourself is coming. Frank Blair and Gratz Brown tried to get up a system of gradual emancipation in Missouri, had an election in August, and got beat; and you, Mr. Democrat, threw

up your hat and hallooed, "Hurrah for Democracy!"

So I say again, that in regard to the arguments that are made, when Judge Douglas says he "don't care whether slavery is voted up or down," whether he means that as an individual expression of sentiment, or only as a sort of statement of his views on national policy, it is alike true to say that he can thus argue logically if he don't see anything wrong in it; but he cannot say so logically if he admits that slavery is wrong. He cannot say that he would as soon see a wrong voted up as voted down. When Judge Douglas says that whoever or whatever community wants slaves, they have a right to have them, he is perfectly logical if there is nothing wrong in the institution; but if you admit that it is wrong, he cannot logically say that anybody has a right to do wrong. When he says that slave property and horse and hog property are alike to be allowed to go into the Territories, upon the principles of equality, he is reasoning truly if there is no difference between them as property; but if the one is property, held rightfully, and the other is wrong, then there is no equality between the right and wrong; so that, turn it in any way you can, in all the arguments sustaining the Democratic policy, and in that policy itself, there is a care-

ful, studied exclusion of the idea that there is anything wrong in slavery. Let us understand this. I am not, just here, trying to prove that we are right and they are wrong. I have been stating where we and they stand, and trying to show what is the real difference between us; and I now can say that whenever we can get the question distinctly stated,—can get all these men who believe that slavery is in some of these respects wrong to stand and act with us in treating it as a wrong,—then, and not till then, I think, will we in some way come to an end of this slavery agitation.

Springfield, April 16. 1859.

J. J. Pickett, Esq

My dear Sir

Yours of the 13th is just received. My
engagements are such that I can not go any very

Springfield, April 16. 1859.

T. J. Pickett, Esq

My dear Sir

Yours of the 13th is just received. My engagements are such that I can not so very early say, visit Rock-Island to deliver a lecture, or for any other object.

As to the other matter you kindly mention. I must, in candor say, I do not think myself fit for the Presidency. I certainly am flattered, and grateful, that some patriotic friends think of me in that connection; but I really think it best for our cause that no concerted effort, such as you suggest, should be made.

Let this be considered confidential—

Yours very truly
A. Lincoln

Lincoln Letter, April 16, 1859.

Facsimile of the Original Letter to T. J. Pickett, Dated Springfield, April 16, 1859

This Letter was one of Three Selected by John G. Nicolay for the Republican Club Souvenir of 1894, as Representing Lincoln at his Best.

Mr. Douglas's Reply in the Quincy Joint Debate.

LADIES AND GENTLEMEN: Permit me to say that unless silence is observed it will be impossible for me to be heard by this immense crowd, and my friends can confer no higher favor upon me than by omitting all expressions of applause or approbation. I desire to be heard rather than to be applauded. I wish to address myself to your reason, your judgment, your sense of justice, and not to your passions.

I regret that Mr. Lincoln should have deemed it proper for him to again indulge in gross personalities and base insinuations in regard to the Springfield resolutions. It has imposed upon me the necessity of using some portion of my time for the purpose of calling your attention to the facts of the case, and it will then be for you to say what you think of a man who can predicate such a charge upon the circumstances he has in this. I had seen the platform adopted by a Republican congressional convention held in Aurora, the second congressional district, in September, 1854, published as purporting to be

the platform of the Republican party. That platform declared that the Republican party was pledged never to admit another slave State into the Union, and also that it was pledged to prohibit slavery in all the Territories of the United States,—not only all that we then had, but all that we should thereafter acquire,—and to repeal unconditionally the fugitive-slave law, abolish slavery in the District of Columbia, and prohibit the slave-trade between the different States. These and other articles against slavery were contained in this platform, and unanimously adopted by the Republican congressional convention in that district. I had also seen that the Republican congressional conventions at Rockford, in the first district, and at Bloomington, in the third, had adopted the same platform that year, nearly word for word, and had declared it to be the platform of the Republican party. I had noticed that Major Thomas L. Harris, a member of Congress from the Springfield district, had referred to that platform in a speech in Congress, as having been adopted by the first Republican State convention which assembled in Illinois. When I had occasion to use the fact in this canvass, I wrote to Major Harris to know on what day that convention was held, and to ask him to send me its proceedings. He being sick, Charles H. Lanphier an-

swered my letter by sending me the published proceedings of the convention held at Springfield on the 5th of October, 1854, as they appeared in the report of the "State Register." I read those resolutions from that newspaper the same as any of you would refer back and quote any fact from the files of a newspaper which had published it. Mr. Lincoln pretends that after I had so quoted those resolutions he discovered that they had never been adopted at Springfield. He does not deny their adoption by the Republican party at Aurora, at Bloomington, and at Rockford, and by nearly all the Republican county conventions in northern Illinois where his party is in a majority; but merely because they were not adopted on the "spot" on which I said they were, he chooses to quibble about the place rather than meet and discuss the merits of the resolutions themselves. I stated when I quoted them that I did so from the "State Register." I gave my authority. Lincoln believed at the time, as he has since admitted, that they had been adopted at Springfield, as published. Does he believe now that I did not tell the truth when I quoted those resolutions? He knows in his heart that I quoted them in good faith, believing at the time that they had been adopted at Springfield. I would consider myself an infamous wretch if, under

such circumstances, I could charge any man with being a party to a trick or a fraud. And I will tell him, too, that it will not do to charge a forgery on Charles H. Lanphier or Thomas L. Harris. No man on earth, who knows them, and knows Lincoln, would take his oath against their word. There are not two men in the State of Illinois who have higher characters for truth, for integrity, for moral character, and for elevation of tone, as gentlemen, than Mr. Lanphier and Mr. Harris. Any man who attempts to make such charges as Mr. Lincoln has indulged in against them, only proclaims himself a slanderer.

I will now show you that I stated with entire fairness, as soon as it was made known to me, that there was a mistake about the spot where the resolutions had been adopted, although their truthfulness, as a declaration of the principles of the Republican party, had not and could not be questioned. I did not wait for Lincoln to point out the mistake; but the moment I discovered it, I made a speech, and published it to the world, correcting the error. I corrected it myself, as a gentleman and an honest man, and as I always feel proud to do when I have made a mistake. I wish Mr. Lincoln could show that he has acted with equal fairness and truthfulness when I have convinced him that he

has been mistaken. I will give you an illustration to show you how he acts in a similar case: In a speech at Springfield he charged Chief Justice Taney and his associates, President Pierce, President Buchanan, and myself with having entered into a conspiracy at the time the Nebraska bill was introduced, by which the Dred Scott decision was to be made by the Supreme Court, in order to carry slavery everywhere under the Constitution. I called his attention to the fact that at the time alluded to—to-wit, the introduction of the Nebraska bill—it was not possible that such a conspiracy could have been entered into, for the reason that the Dred Scott case had never been taken before the Supreme Court, and was not taken before it for a year after; and I asked him to take back that charge. Did he do it? I showed him that it was impossible that the charge could be true; I proved it by the record, and I then called upon him to retract his false charge. What was his answer? Instead of coming out like an honest man and doing so, he reiterated the charge, and said that if the case had not gone up to the Supreme Court from the courts of Missouri at the time he charged that the judges of the Supreme Court entered into the conspiracy, yet that there was an understanding with the Democratic owners of Dred Scott that they

would take it up. I have since asked him who the Democratic owners of Dred Scott were, but he could not tell. And why? Because there were no such Democratic owners in existence. Dred Scott at the time was owned by the Rev. Dr. Chaffee, an Abolition member of Congress, of Springfield, Massachusetts, in right of his wife. He was owned by one of Lincoln's friends, and not by Democrats at all; his case was conducted in court by Abolition lawyers, so that both the prosecution and the defense were in the hands of the Abolition political friends of Mr. Lincoln.

Notwithstanding I thus proved by the record that his charge against the Supreme Court was false, instead of taking it back, he resorted to another false charge to sustain the infamy of it. He also charged President Buchanan with having been a party to the conspiracy. I directed his attention to the fact that the charge could not possibly be true, for the reason that at the time specified Mr. Buchanan was not in America, but was three thousand miles off, representing the United States at the Court of St. James, and had been there for a year previous, and did not return till three years afterward. Yet I never could get Mr. Lincoln to take back his false charge, although I have called upon him over and over again. He refuses to do it, and

either remains silent or resorts to other tricks to try and palm his slander off on the country. Therein you will find the difference between Mr. Lincoln and myself. When I make a mistake, as an honest man I correct it without being asked to do so; but when he makes a false charge he sticks to it and never corrects it. One word more in regard to these resolutions: I quoted them at Ottawa merely to ask Mr. Lincoln whether he stood on that platform. That was the purpose for which I quoted them. I did not think that I had a right to put idle questions to him, and I first laid a foundation for my questions by showing that the principles which I wished him either to affirm or deny had been adopted by some portion of his friends, at least, as their creed. Hence I read the resolutions, and put the questions to him, and he then refused to answer them. Subsequently—one week afterward—he did answer a part of them, but the others he has not answered up to this day.

Now let me call your attention for a moment to the answers which Mr. Lincoln made at Freeport to the questions which I propounded to him at Ottawa, based upon the platform adopted by a majority of the Abolition counties of the State, which now, as then, supported him.

In answer to my question whether he indorsed the Black Republican principle of “no

more slave States," he answered that he was not pledged against the admission of any more slave States, but that he would be very sorry if he should ever be placed in a position where he would have to vote on the question; that he would rejoice to know that no more slave States would be admitted into the Union; "but," he added, "if slavery shall be kept out of the Territories during the territorial existence of any one given Territory, and then the people shall, having a fair chance and a clear field when they come to adopt the constitution, do such an extraordinary thing as to adopt a slave constitution, uninfluenced by the actual presence of the institution among them, I see no alternative, if we own the country, but to admit them into the Union."

The point I wish him to answer is this: Suppose Congress should not prohibit slavery in the Territory, and it applied for admission with a constitution recognizing slavery, then how would he vote? His answer at Freeport does not apply to any Territory in America. I ask you [turning to Lincoln], will you vote to admit Kansas into the Union, with just such a constitution as her people want, with slavery or without, as they shall determine? He will not answer. I have put that question to him time and time again, and have not been able to

get an answer out of him. I ask you again, Lincoln, will you vote to admit New Mexico, when she has the requisite population, with such a constitution as her people adopt, either recognizing slavery or not, as they shall determine? He will not answer. I put the same question to him in reference to Oregon and the new States to be carved out of Texas in pursuance of the contract between Texas and the United States, and he will not answer.

He will not answer these questions in reference to any Territory now in existence, but says that if Congress should prohibit slavery in a Territory, and when its people asked for admission as a State they should adopt slavery as one of their institutions, that he supposes he would have to let it come in. I submit to you whether that answer of his to my question does not justify me in saying that he has a fertile genius in devising language to conceal his thoughts. I ask you whether there is an intelligent man in America who does not believe that that answer was made for the purpose of concealing what he intended to do. He wished to make the old-line Whigs believe that he would stand by the compromise measures of 1850, which declared that the States might come into the Union with slavery, or without, as they pleased, while Lovejoy and his Aboli-

tion allies up north explained to the Abolitionists that in taking this ground he preached good Abolition doctrine, because his proviso would not apply to any Territory in America, and therefore there was no chance of his being governed by it. It would have been quite easy for him to have said that he would let the people of a State do just as they pleased, if he desired to convey such an idea. Why did he not do it? He would not answer my question directly because, up north, the Abolition creed declares that there shall be no more slave States, while down south, in Adams County, in Coles, and in Sangamon, he and his friends are afraid to advance that doctrine. Therefore he gives an evasive and equivocal answer, to be construed one way in the south and another way in the north, which, when analyzed, it is apparent is not an answer at all with reference to any Territory now in existence.

Mr. Lincoln complains that, in my speech the other day at Galesburg, I read an extract from a speech delivered by him at Chicago, and then another from his speech at Charleston, and compared them, thus showing the people that he had one set of principles in one part of the State and another in the other part. And how does he answer that charge? Why, he quotes from his Charleston speech as I quoted from it, and

then quotes another extract from a speech which he made at another place, which he says is the same as the extract from his speech at Charleston; but he does not quote the extract from his Chicago speech, upon which I convicted him of double-dealing. I quoted from his Chicago speech to prove that he held one set of principles up north among the Abolitionists, and from his Charleston speech to prove that he held another set down at Charleston and in southern Illinois. In his answer to this charge, he ignores entirely his Chicago speech, and merely argues that he said the same thing which he said at Charleston at another place. If he did, it follows that he has twice, instead of once, held one creed in one part of the State, and a different creed in another part. Up at Chicago, in the opening of the campaign, he reviewed my reception speech, and undertook to answer my argument attacking his favorite doctrine of negro equality. I had shown that it was a falsification of the Declaration of Independence to pretend that that instrument applied to and included negroes in the clause declaring that all men are created equal. What was Lincoln's reply? I will read from his Chicago speech, and the one which he did not quote, and dare not quote, in this part of the State. He said:

I should like to know if, taking this old Declaration of Independence, which declares that all men are equal upon principle, and making exceptions to it, where will it stop? If one man says it does not mean a negro, why may not another man say it does not mean another man? If that declaration is not the truth, let us get this statute-book in which we find it and tear it out.

There you find that Mr. Lincoln told the Abolitionists of Chicago that if the Declaration of Independence did not declare that the negro was created by the Almighty the equal of the white man, that you ought to take that instrument and tear out the clause which says that all men are created equal. But let me call your attention to another part of the same speech. You know that in his Charleston speech, an extract from which he has read, he declared that the negro belongs to an inferior race, is physically inferior to the white man, and should always be kept in an inferior position. I will now read to you what he said at Chicago on that point. In concluding his speech at that place, he remarked:

My friends, I have detained you about as long as I desire to do, and I have only to say, let us discard all this quibbling about this man and the other man — this race and that race and the other race being



inferior, and therefore they must be placed in an inferior position, discarding our standard that we have left us. Let us discard all these things, and unite as one people throughout this land until we shall once more stand up declaring that all men are created equal.

Thus you see that when addressing the Chicago Abolitionists he declared that all distinctions of race must be discarded and blotted out, because the negro stood on an equal footing with the white man; that if one man said the Declaration of Independence did not mean a negro when it declared all men created equal, that another man would say that it did not mean another man; and hence we ought to discard all difference between the negro race and all other races, and declare them all created equal. Did old Giddings, when he came down among you four years ago, preach more radical Abolitionism than this? Did Lovejoy, or Lloyd Gárrison, or Wendell Phillips, or Fred Douglass, ever take higher Abolition grounds than that? Lincoln told you that I had charged him with getting up these personal attacks to conceal the enormity of his principles, and then commenced talking about something else, omitting to quote this part of his Chicago speech which contained the enormity of his principles to which I alluded. He knew that I alluded to

his negro-equality doctrines when I spoke of the enormity of his principles, yet he did not find it convenient to answer on that point. Having shown you what he said in his Chicago speech in reference to negroes being created equal to white men, and about discarding all distinctions between the two races, I will again read to you what he said at Charleston:

I will say, then, that I am not, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races; that I am not, nor ever have been, in favor of making voters of the free negroes, or jurors, or qualifying them to hold office, or having them to marry with white people. I will say, in addition, that there is a physical difference between the white and black races which, I suppose, will forever forbid the two races living together upon terms of social and political equality; and inasmuch as they cannot so live, while they do remain together, there must be the position of superior and inferior, and I, as much as any other man, am in favor of the superior position being assigned to the white man.

[A voice: "That's the doctrine."]

Mr. Douglas: Yes, sir, that is good doctrine; but Mr. Lincoln is afraid to advocate it in the latitude of Chicago, where he hopes to get his votes. It is good doctrine in the anti-Abolition counties for him, and his Chicago speech is good

doctrine in the Abolition counties. I assert, on the authority of these two speeches of Mr. Lincoln, that he holds one set of principles in the Abolition counties, and a different and contradictory set in the other counties. I do not question that he said at Ottawa what he quoted, but that only convicts him further, by proving that he has twice contradicted himself instead of once. Let me ask him why he cannot avow his principles the same in the north as in the south—the same in every county, if he has a conviction that they are just? But I forgot—he would not be a Republican if his principles would apply alike to every part of the country. The party to which he belongs is bounded and limited by geographical lines. With their principles they cannot even cross the Mississippi River on your ferry-boats. They cannot cross over the Ohio into Kentucky. Lincoln himself cannot visit the land of his fathers, the scenes of his childhood, the graves of his ancestors, and carry his Abolition principles, as he declared them at Chicago, with him.

This Republican organization appeals to the North against the South; it appeals to Northern passion, Northern prejudice, and Northern ambition, against Southern people, Southern States, and Southern institutions, and its only hope of success is by that appeal. Mr. Lincoln

goes on to justify himself in making a war upon slavery upon the ground that Frank Blair and Gratz Brown did not succeed in their warfare upon the institutions in Missouri. Frank Blair was elected to Congress, in 1856, from the State of Missouri, as a Buchanan Democrat, and he turned Frémont after the people elected him, thus belonging to one party before his election, and another afterward. What right, then, had he to expect, after having thus cheated his constituency, that they would support him at another election? Mr. Lincoln thinks that it is his duty to preach a crusade in the free States against slavery, because it is a crime, as he believes, and ought to be extinguished, and because the people of the slave States will never abolish it. How is he going to abolish it? Down in the southern part of the State he takes the ground openly that he will not interfere with slavery where it exists, and says that he is not now and never was in favor of interfering with slavery where it exists in the States. Well, if he is not in favor of that, how does he expect to bring slavery into a course of ultimate extinction?

How can he extinguish it in Kentucky, in Virginia, in all the slave States, by his policy, if he will not pursue a policy which will interfere with it in the States where it exists? In

his speech at Springfield before the Abolition or Republican convention, he declared his hostility to any more slave States in this language:

Under the operation of that policy the agitation has not only not ceased, but has constantly augmented. In my opinion it will not cease until a crisis shall have been reached and passed. "A house divided against itself cannot stand." I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved, — I do not expect the house to fall, — but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction, or its advocates will push it forward till it shall become alike lawful in all the States — old as well as new, North as well as South.

Mr. Lincoln there told his Abolition friends that this government could not endure permanently divided into free and slave States as our fathers made it, and that it must become all free or all slave; otherwise, that the government could not exist. How then does Lincoln propose to save the Union, unless by compelling all the States to become free, so that the house shall not be divided against itself? He intends making them all free; he will preserve the Union in

that way; and yet he is not going to interfere with slavery anywhere it now exists. How is he going to bring it about? Why, he will agitate; he will induce the North to agitate until the South shall be worried out, and forced to abolish slavery. Let us examine the policy by which that is to be done. He first tells you that he would prohibit slavery everywhere in the Territories. He would thus confine slavery within its present limits. When he thus gets it confined, and surrounded, so that it cannot spread, the natural laws of increase will go on until the negroes will be so plenty that they cannot live on the soil. He will hem them in until starvation seizes them, and by starving them to death he will put slavery in the course of ultimate extinction. If he is not going to interfere with slavery in the States, but intends to interfere and prohibit it in the Territories, and thus smother slavery out, it naturally follows that he can extinguish it only by extinguishing the negro race; for his policy would drive them to starvation. This is the humane and Christian remedy that he proposes for the great crime of slavery.

He tells you that I will not argue the question whether slavery is right or wrong. I tell you why I will not do it. I hold that, under the Constitution of the United States, each State of

this Union has a right to do as it pleases on the subject of slavery. In Illinois we have exercised that sovereign right by prohibiting slavery within our own limits. I approve of that line of policy. We have performed our whole duty in Illinois. We have gone as far as we have a right to go under the Constitution of our common country. It is none of our business whether slavery exists in Missouri or not. Missouri is a sovereign State of this Union, and has the same right to decide the slavery question for herself that Illinois has to decide it for herself. Hence I do not choose to occupy the time allotted to me in discussing a question that we have no right to act upon. I thought that you desired to hear us upon those questions coming within our constitutional power of action. Lincoln will not discuss these. What one question has he discussed that comes within the power or calls for the action or interference of a United States senator? He is going to discuss the rightfulness of slavery when Congress cannot act upon it either way. He wishes to discuss the merits of the Dred Scott decision when, under the Constitution, a senator has no right to interfere with the decision of judicial tribunals. He wants your exclusive attention to two questions that he has no power to act upon; to two questions that he could not vote

upon if he was in Congress; to two questions that are not practical, in order to conceal from your attention other questions which he might be required to vote upon should he ever become a member of Congress. He tells you that he does not like the Dred Scott decision. Suppose he does not, how is he going to help himself? He says that he will reverse it. How will he reverse it? I know of but one mode of reversing judicial decisions, and that is by appealing from the inferior to the superior court. But I have never yet learned how or where an appeal could be taken from the Supreme Court of the United States.

The Dred Scott decision was pronounced by the highest tribunal on earth. From that decision there is no appeal this side of heaven. Yet Mr. Lincoln says he is going to reverse that decision. By what tribunal will he reverse it? Will he appeal to a mob? Does he intend to appeal to violence, to lynch-law? Will he stir up strife and rebellion in the land, and overthrow the court by violence? He does not deign to tell you how he will reverse the Dred Scott decision, but keeps appealing each day from the Supreme Court of the United States to political meetings in the country. He wants me to argue with you the merits of each point of that decision before this political

meeting. I say to you, with all due respect, that I choose to abide by the decisions of the Supreme Court as they are pronounced. It is not for me to inquire, after a decision is made, whether I like it in all the points or not. When I used to practise law with Lincoln, I never knew him to be beat in a case that he did not get mad at the judge and talk about appealing; and when I got beat I generally thought the court was wrong, but I never dreamed of going out of the court-house and making a stump speech to the people against the judge, merely because I had found out that I did not know the law as well as he did. If the decision did not suit me, I appealed until I got to the Supreme Court, and then if that court, the highest tribunal in the world, decided against me, I was satisfied, because it is the duty of every law-abiding man to obey the Constitution, the laws, and the constituted authorities.

He who attempts to stir up odium and rebellion in the country against the constituted authorities, is stimulating the passions of men to resort to violence and to mobs instead of to the law. Hence I tell you that I take the decisions of the Supreme Court as the law of the land, and I intend to obey them as such.

But Mr. Lincoln says that I will not answer

his question as to what I would do in the event of the court making so ridiculous a decision as he imagines they would by deciding that the free State of Illinois could not prohibit slavery within her own limits. I told him at Freeport why I would not answer such a question. I told him that there was not a man possessing any brains in America, lawyer or not, who ever dreamed that such a thing could be done. I told him then, as I do now, that by all the principles set forth in the Dred Scott decision, it is impossible. I told him then, as I do now, that it is an insult to men's understanding, and a gross calumny on the court, to presume in advance that it was going to degrade itself so low as to make a decision known to be in direct violation of the Constitution. [A voice: "The same thing was said about the Dred Scott decision before it passed."] Perhaps you think that the court did the same thing in reference to the Dred Scott decision. I have heard a man talk that way before. The principles contained in the Dred Scott decision had been affirmed previously in various other decisions. What court or judge ever held that a negro was a citizen? The State courts had decided that question over and over again, and the Dred Scott decision on that point only affirmed what every court in the land knew to be the law.

But I will not be drawn off into an argument upon the merits of the Dred Scott decision. It is enough for me to know that the Constitution of the United States created the Supreme Court for the purpose of deciding all disputed questions touching the true construction of that instrument, and when such decisions are pronounced, they are the law of the land, binding on every good citizen. Mr. Lincoln has a very convenient mode of arguing upon the subject. He holds that because he is a Republican he is not bound by the decisions of the court, but that I, being a Democrat, am so bound. It may be that Republicans do not hold themselves bound by the laws of the land and the Constitution of the country as expounded by the courts; it may be an article in the Republican creed that men who do not like a decision have a right to rebel against it; but when Mr. Lincoln preaches that doctrine, I think he will find some honest Republican—some law-abiding man in that party—who will repudiate such a monstrous doctrine. The decision in the Dred Scott case is binding on every American citizen alike; and yet Mr. Lincoln argues that the Republicans are not bound by it because they are opposed to it, whilst Democrats are bound by it because we will not resist it. A Democrat cannot resist the constituted authorities of this country;

a Democrat is a law-abiding man; a Democrat stands by the Constitution and the laws, and relies upon liberty as protected by law, and not upon mob or political violence.

I have never yet been able to make Mr. Lincoln understand, nor can I make any man who is determined to support him, right or wrong, understand, how it is that under the Dred Scott decision the people of a Territory, as well as a State, can have slavery or not, just as they please. I believe that I can explain that proposition to all constitution-loving, law-abiding men in a way that they cannot fail to understand. Chief Justice Taney, in his opinion in the Dred Scott case, said that slaves being property, the owner of them has a right to take them into a Territory the same as he would any other property; in other words, that slave property, so far as the right to enter into a Territory is concerned, stands on the same footing with other property. Suppose we grant that proposition. Then any man has a right to go to Kansas and take his property with him, but when he gets there he must rely upon the local law to protect his property, whatever it may be. In order to illustrate this, imagine that three of you conclude to go to Kansas. One takes \$10,000 worth of slaves, another \$10,000 worth of liquors, and the third \$10,000 worth of dry-goods. When the

man who owns the dry-goods arrives out there and commences selling them, he finds that he is stopped and prohibited from selling until he gets a license, which will destroy all the profits he can make on his goods to pay for. When the man with the liquors gets there and tries to sell, he finds a Maine liquor-law in force which prevents him. Now of what use is his right to go there with his property unless he is protected in the enjoyment of that right after he gets there? The man who goes there with his slaves finds that there is no law to protect him when he arrives there. He has no remedy if his slaves run away to another country: there is no slave code or police regulations, and the absence of them excludes his slaves from the Territory just as effectually and as positively as a constitutional prohibition could.

Such was the understanding when the Kansas and Nebraska bill was pending in Congress. Read the speech of Speaker Orr, of South Carolina, in the House of Representatives, in 1856, on the Kansas question, and you will find that he takes the ground that while the owner of a slave has a right to go into a Territory and carry his slaves with him, that he cannot hold them one day or hour unless there is a slave code to protect him. He tells you that slavery would not exist a day in South Carolina, or any

other State, unless there was a friendly people and friendly legislation. Read the speeches of that giant in intellect, Alexander H. Stephens, of Georgia, and you will find them to the same effect. Read the speeches of Sam Smith, of Tennessee, and of all Southern men, and you will find that they all understood this doctrine then as we understand it now. Mr. Lincoln cannot be made to understand it, however. Down at Jonesboro, he went on to argue that if it be the law that a man has a right to take his slaves into territory of the United States under the Constitution, that then a member of Congress was perjured if he did not vote for a slave code. I ask him whether the decision of the Supreme Court is not binding upon him as well as on me? If so, and he holds that he would be perjured if he did not vote for a slave code under it, I ask him whether, if elected to Congress, he will so vote? I have a right to his answer, and I will tell you why. He put that question to me down in Egypt, and did it with an air of triumph. This was about the form of it: "In the event a slave-holding citizen of one of the Territories should need and demand a slave code to protect his slaves, would you vote for it?" I answered him that a fundamental article in the Democratic creed, as put forth in the Nebraska bill and the Cincinnati plat-

form, was non-intervention by Congress with slavery in the States and Territories, and hence that I would not vote in Congress for any code of laws either for or against slavery in any Territory. I will leave the people perfectly free to decide that question for themselves.

Mr. Lincoln and the Washington "Union" both think this a monstrous bad doctrine. Neither Mr. Lincoln nor the Washington "Union" likes my Freeport speech on that subject. The "Union," in a late number, has been reading me out of the Democratic party because I hold that the people of a Territory, like those of a State, have the right to have slavery or not, as they please. It has devoted three and a half columns to prove certain propositions, one of which I will read. It says:

We propose to show that Judge Douglas's action in 1850 and 1854 was taken with especial reference to the announcement of doctrine and programme which was made at Freeport. The declaration at Freeport was that "in his opinion the people can, by lawful means, exclude slavery from a Territory before it comes in as a State"; and he declared that his competitor had "heard him argue the Nebraska bill on that principle all over Illinois in 1854, 1855, and 1856, and had no excuse to pretend to have any doubt upon that subject.

The Washington "Union" there charges me

with the monstrous crime of now proclaiming on the stump the same doctrine that I carried out in 1850, by supporting Clay's compromise measures. The "Union" also charges that I am now proclaiming the same doctrine that I did in 1854 in support of the Kansas and Nebraska bill. It is shocked that I should now stand where I stood in 1850, when I was supported by Clay, Webster, Cass, and the great men of that day, and where I stood in 1854, and in 1856, when Mr. Buchanan was elected President. It goes on to prove, and succeeds in proving, from my speeches in Congress on Clay's compromise measures, that I held the same doctrines at that time that I do now, and then proves that by the Kansas and Nebraska bill I advanced the same doctrine that I now advance. It remarks:

So much for the course taken by Judge Douglas on the compromises of 1850. The record shows, beyond the possibility of cavil or dispute, that he expressly intended in those bills to give the territorial legislatures power to exclude slavery. How stands his record in the memorable session of 1854, with reference to the Kansas-Nebraska bill itself? We shall not overhaul the votes that were given on that notable measure. Our space will not afford it. We have his own words, however, delivered in his speech closing the great debate on that bill on the night of



560.—LIEUT. HARRY B. HIDDEN, OF THE LINCOLN CAVALRY KILLED IN A GALLANT AND SUCCESSFUL CHARGE ON A SUPERIOR REBEL FORCE, NEAR FAIRFAX COURT-HOUSE, MARCH 9TH, 1862

March 3, 1854, to show that he meant to do in 1854 precisely what he had meant to do in 1858. The Kansas-Nebraska bill being upon its passage, he said:

It then quotes my remarks upon the passage of the bill as follows:

The principle which we propose to carry into effect by this bill is this: That Congress shall neither legislate slavery into any Territory or State, nor out of the same; but the people shall be left free to regulate their domestic concerns in their own way, subject only to the Constitution of the United States. In order to carry this principle into practical operation, it becomes necessary to remove whatever legal obstacles might be found in the way of its free exercise. It is only for the purpose of carrying out this great fundamental principle of self-government that the bill renders the eighth section of the Missouri act inoperative and void.

Now, let me ask, will those senators who have arraigned me, or any one of them, have the assurance to rise in his place and declare that this great principle was never thought of or advocated as applicable to territorial bills in 1850; that from that session until the present, nobody ever thought of incorporating this principle in all new territorial organizations, etc., etc.? I will begin with the compromises of 1850. Any senator who will take the trouble to examine our journals will find that on the 25th of March of that year I reported from the Committee on Territories two bills, including the following measures: the ad-

mission of California, a territorial government for Utah, a territorial government for New Mexico, and the adjustment of the Texas boundary. These bills proposed to leave the people of Utah and New Mexico free to decide the slavery question for themselves, in the precise language of the Nebraska bill now under discussion. A few weeks afterward the committee of thirteen took those bills and put a wafer between them and reported them back to the Senate as one bill, with some slight amendments. One of these amendments was that the territorial legislatures should not legislate upon the subject of African slavery. I objected to this provision, upon the ground that it subverted the great principle of self-government, upon which the bill had been originally framed by the territorial committee. On the first trial the Senate refused to strike it out, but subsequently did so, upon full debate, in order to establish that principle as the rule of action in territorial organizations.

The "Union" comments thus on my speech on that occasion:

Thus it is seen that, in framing the Nebraska-Kansas bill, Judge Douglas framed it in the terms and upon the model of those of Utah and New Mexico, and that in the debate he took pains expressly to revive the recollection of the voting which had taken place upon amendments affecting the powers of the territorial legislatures over the subject of slavery in the bills of 1850, in order to give the same meaning, force, and effect to the Nebraska-Kansas bill on this

subject as had been given to those of Utah and New Mexico.

The "Union" proves the following propositions: First, that I sustained Clay's compromise measures on the ground that they established the principle of self-government in the Territories. Secondly, that I brought in the Kansas and Nebraska bill, founded upon the same principles as Clay's compromise measures of 1850; and thirdly, that my Freeport speech is in exact accordance with those principles. And what do you think is the imputation that the "Union" casts upon me for all this? It says that my Freeport speech is not Democratic, and that I was not a Democrat in 1854 or in 1850! Now, is not that funny? Think that the author of the Kansas and Nebraska bill was not a Democrat when he introduced it! The "Union" says I was not a sound Democrat in 1850, nor in 1854, nor in 1856, nor am I in 1858, because I have always taken and now occupy the ground that the people of a Territory, like those of a State, have the right to decide for themselves whether slavery shall or shall not exist in a Territory. I wish to cite, for the benefit of the Washington "Union" and the followers of that sheet, one authority on that point, and I hope the authority will be deemed satisfactory to that

class of politicians. I will read from Mr. Buchanan's letter accepting the nomination of the Democratic convention for the presidency. You know that Mr. Buchanan, after he was nominated, declared to the Keystone Club, in a public speech, that he was no longer James Buchanan, but the embodiment of the Democratic platform. In his letter to the committee which informed him of his nomination, accepting it, he defined the meaning of the Kansas and Nebraska bill and the Cincinnati platform in these words:

The recent legislation of Congress respecting domestic slavery, derived as it has been from the original and pure fountain of legitimate political power, the will of the majority, promises ere long to allay the dangerous excitement. This legislation is founded upon principles as ancient as free government itself, and in accordance with them has simply declared that the people of a Territory, like those of a State, shall decide for themselves whether slavery shall or shall not exist within their limits.

Thus you see that James Buchanan accepted the nomination at Cincinnati on the condition that the people of a Territory, like those of a State, should be left to decide for themselves whether slavery should or should not exist within their limits. I sustained James Buchanan for the presidency on that platform as

adopted at Cincinnati and expounded by himself. He was elected president on that platform, and now we are told by the Washington "Union" that no man is a true Democrat who stands on the platform on which Mr. Buchanan was nominated, and which he has explained and expounded himself. We are told that a man is not a Democrat who stands by Clay, Webster, and Cass, and the compromise measures of 1850, and the Kansas and Nebraska bill of 1854. Whether a man be a Democrat or not on that platform, I intend to stand there as long as I have life. I intend to cling firmly to that great principle which declares the right of each State and each Territory to settle the question of slavery, and every other domestic question, for themselves. I hold that if they want a slave State, they have a right, under the Constitution of the United States, to make it so, and if they want a free State, it is their right to have it.

But the "Union," in advocating the claims of Lincoln over me to the Senate, lays down two unpardonable heresies which it says I advocate. The first is the right of the people of a Territory, the same as a State, to decide for themselves the question whether slavery shall exist within their limits, in the language of Mr. Buchanan; and the second is that a constitution shall be submitted to the people of a Territory

for its adoption or rejection before their admission as a State under it. It so happens that Mr. Buchanan is pledged to both these heresies, for supporting which the Washington "Union" has read me out of the Democratic church. In his annual message he said he trusted that the example of the Minnesota case would be followed in all future cases requiring a submission of the constitution; and in his letter of acceptance he said that the people of a Territory, the same as a State, had the right to decide for themselves whether slavery should exist within their limits. Thus you find that this little corrupt gang who control the "Union," and wish to elect Lincoln in preference to me,—because, as they say, of these two heresies which I support,—denounce President Buchanan when they denounce me, if he stands now by the principles upon which he was elected. Will they pretend that he does not now stand by the principles on which he was elected? Do they hold that he has abandoned the Kansas-Nebraska bill, the Cincinnati platform, and his own letter accepting his nomination, all of which declare the right of the people of a Territory, the same as a State, to decide the slavery question for themselves? I will not believe that he has betrayed or intends to betray the platform which elected him; but if he does, I will not follow him. I

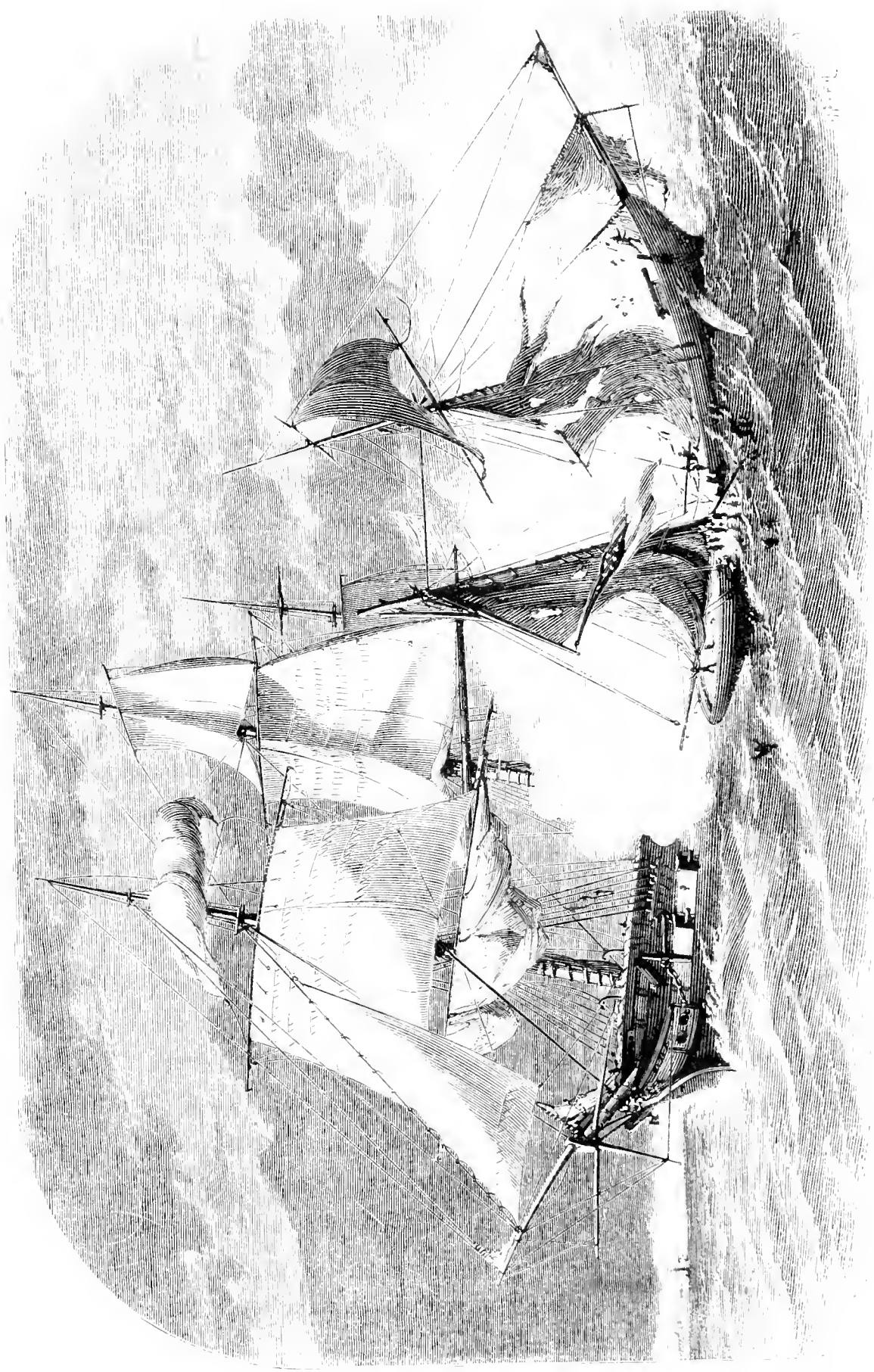
will stand by that great principle, no matter who may desert it. I intend to stand by it for the purpose of preserving peace between the North and the South, the free and the slave States.

If each State will only agree to mind its own business, and let its neighbors alone, there will be peace forever between us. We in Illinois tried slavery when a Territory, and found it was not good for us in this climate, and with our surroundings, and hence we abolished it. We then adopted a free-State constitution, as we had a right to do. In this State we have declared that a negro shall not be a citizen, and we have also declared that he shall not be a slave. We had a right to adopt that policy. Missouri has just as good a right to adopt the other policy. I am now speaking of rights under the Constitution, and not of moral or religious rights. I do not discuss the morals of the people of Missouri, but let them settle that matter for themselves.

I hold that the people of the slave-holding States are civilized men as well as ourselves; that they bear consciences as well as we, and that they are accountable to God and their posterity, and not to us. It is for them to decide, therefore, the moral and religious right of the slavery question for themselves within their

own limits. I assert that they had as much right under the Constitution to adopt the system of policy which they have as we had to adopt ours. So it is with every other State in this Union. Let each State stand firmly by that great constitutional right, let each State mind its own business and let its neighbors alone, and there will be no trouble on this question. If we will stand by that principle, then Mr. Lincoln will find that this republic can exist forever divided into free and slave States, as our fathers made it, and the people of each State have decided. Stand by that great principle, and we can go on as we have done, increasing in wealth, in population, in power, and in all the elements of greatness, until we shall be the admiration and terror of the world.

We can go on and enlarge as our population increases and requires more room, until we make this continent one ocean-bound republic. Under that principle the United States can perform that great mission, that destiny, which Providence has marked out for us. Under that principle we can receive with entire safety that stream of intelligence which is constantly flowing from the Old World to the New, filling up our prairies, clearing our wildernesses, and building cities, towns, railroads, and other internal improvements, and thus make this the asylum of



THE U. S. FRIGATE "ALBATROSS" SINKING THE PRIVATEER "PETREL" APRIL 1, 1861



the oppressed of the whole earth. We have this great mission to perform, and it can only be performed by adhering faithfully to that principle of self-government on which our institutions were all established. I repeat that the principle is the right of each State, each Territory, to decide this slavery question for itself, to have slavery or not, as it chooses, and it does not become Mr. Lincoln, or anybody else, to tell the people of Kentucky that they have no consciences, that they are living in a state of iniquity, and that they are cherishing an institution to their bosoms in violation of the law of God. Better for him to adopt the doctrine of "Judge not, lest ye shall be judged." Let him perform his own duty at home, and he will have a better fate in the future. I think there are objects of charity enough in the free States to excite the sympathies and open the pockets of all the benevolence we have amongst us, without going abroad in search of negroes, of whose condition we know nothing. We have enough objects of charity at home, and it is our duty to take care of our own poor, and our own suffering, before we go abroad to intermeddle with other people's business.

My friends, I am told that my time is within two minutes of expiring. I have omitted many topics that I would like to have discussed be-

fore you at length. There were many points touched by Mr. Lincoln that I have not been able to take up for the want of time. I have hurried over each subject that I have discussed as rapidly as possible, so as to omit but few; but one hour and a half is not time sufficient for a man to discuss at length one half of the great questions which are now dividing the public mind

In conclusion, I desire to return to you my grateful acknowledgments for the kindness and the courtesy with which you have listened to me. It is something remarkable that in an audience as vast as this, composed of men of opposite politics and views, with their passions highly excited, there should be so much courtesy, kindness, and respect exhibited not only toward one another, but toward the speakers, and I feel that it is due to you that I should thus express my gratitude for the kindness with which you have treated me.

Mr. Lincoln's Rejoinder in the Quincy Joint Debate.

MY FRIENDS: Since Judge Douglas has said to you in his conclusion that he had not time in an hour and a half to answer all I had said in an hour, it follows of course that I will not be able to answer in half an hour all that he said in an hour and a half.

I wish to return to Judge Douglas my profound thanks for his public annunciation here to-day to be put on record, that his system of policy in regard to the institution of slavery contemplates that it shall last forever. We are getting a little nearer the true issue of this controversy, and I am profoundly grateful for this one sentence. Judge Douglas asks you, "Why cannot the institution of slavery, or rather, why cannot the nation, part slave and part free, continue as our fathers made it forever?" In the first place, I insist that our fathers did not make this nation half slave and half free, or part slave and part free. I insist that they found the institution of slavery existing here. They did not make it so, but they left it so because they knew of no way to get rid of it at that time. When

Judge Douglas undertakes to say that, as a matter of choice, the fathers of the government made this nation part slave and part free, he assumes what is historically a falsehood. More than that: when the fathers of the government cut off the source of slavery by the abolition of the slave-trade, and adopted a system of restricting it from the new Territories where it had not existed, I maintain that they placed it where they understood, and all sensible men understood, it was in the course of ultimate extinction; and when Judge Douglas asks me why it cannot continue as our fathers made it, I ask him why he and his friends could not let it remain as our fathers made it?

It is precisely all I ask of him in relation to the institution of slavery, that it shall be placed upon the basis that our fathers placed it upon. Mr. Brooks, of South Carolina, once said, and truly said, that when this government was established, no one expected the institution of slavery to last until this day; and that the men who formed this government were wiser and better than the men of these days; but the men of these days had experience which the fathers had not, and that experience had taught them the invention of the cotton-gin, and this had made the perpetuation of the institution of slavery a necessity in this country. Judge Douglas could

not let it stand upon the basis where our fathers placed it, but removed it, and put it upon the cotton-gin basis. It is a question, therefore, for him and his friends to answer—why they could not let it remain where the fathers of the government originally placed it.

I hope nobody has understood me as trying to sustain the doctrine that we have a right to quarrel with Kentucky or Virginia, or any of the slave States, about the institution of slavery—thus giving the judge an opportunity to make himself eloquent and valiant against us in fighting for their rights. I expressly declared in my opening speech that I had neither the inclination to exercise, nor the belief in the existence of, the right to interfere with the States of Kentucky or Virginia in doing as they pleased with slavery or any other existing institution. Then what becomes of all his eloquence in behalf of the rights of States, which are assailed by no living man?

But I have to hurry on, for I have but a half-hour. The judge has informed me, or informed this audience, that the Washington "Union" is laboring for my election to the United States Senate. This is news to me—not very ungrateful news either. [Turning to Mr. W. H. Carlin, who was on the stand:] I hope that Carlin will be elected to the State

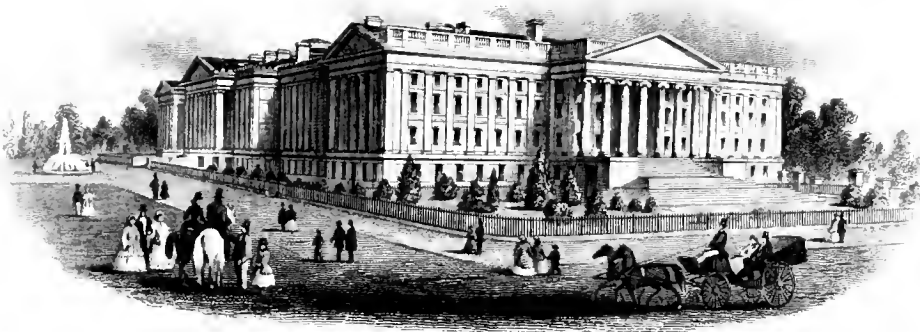
Senate and will vote for me. [Mr. Carlin shook his head.] Carlin don't fall in, I perceive, and I suppose he will not do much for me; but I am glad of all the support I can get anywhere, if I can get it without practising any deception to obtain it. In respect to this large portion of Judge Douglas's speech, in which he tries to show that in the controversy between himself and the administration party he is in the right, I do not feel myself at all competent or inclined to answer him. I say to him, Give it to them—give it to them just all you can; and, on the other hand, I say to Carlin, and Jake Davis, and to this man Wagley up here in Hancock, Give it to Douglas—just pour it into him.

Now in regard to this matter of the Dred Scott decision, I wish to say a word or two. After all, the judge will not say whether, if a decision is made holding that the people of the States cannot exclude slavery, he will support it or not. He obstinately refuses to say what he will do in that case. The judges of the Supreme Court as obstinately refused to say what they would do on this subject. Before this I reminded him that at Galesburg he said the judges had expressly declared the contrary, and you remember that in my opening speech I told him I had the book containing that decision here, and I would thank him to lay his finger

on the place where any such thing was said. He has occupied his hour and a half, and he has not ventured to try to sustain his assertion. He never will. But he is desirous of knowing how we are going to reverse the Dred Scott decision. Judge Douglas ought to know how. Did not he and his political friends find a way to reverse the decision of that same court in favor of the constitutionality of the national bank? Did n't they find a way to do it so effectually that they have reversed it as completely as any decision ever was reversed, so far as its practical operation is concerned? And, let me ask you, did n't Judge Douglas find a way to reverse the decision of our Supreme Court, when it decided that Carlin's father—old Governor Carlin—had not the constitutional power to remove a secretary of state? Did he not appeal to the "mobs," as he calls them? Did he not make speeches in the lobby to show how villainous that decision was, and how it ought to be overthrown? Did he not succeed, too, in getting an act passed by the legislature to have it overthrown? And did n't he himself sit down on that bench as one of the five added judges who were to overslaugh the four old ones—getting his name of "judge" in that way and in no other? If there is a villainy in using disrespect or making opposition to Su-

preme Court decisions, I commend it to Judge Douglas's earnest consideration. I know of no man in the State of Illinois who ought to know so well about how much villainy it takes to oppose a decision of the Supreme Court, as our honorable friend, Stephen A. Douglas.

Judge Douglas also makes the declaration that I say the Democrats are bound by the Dred Scott decision, while the Republicans are not. In the sense in which he argues, I never said it; but I will tell you what I have said and what I do not hesitate to repeat to-day. I have said that, as the Democrats believe that decision to be correct, and that the extension of slavery is affirmed in the National Constitution, they are bound to support it as such; and I will tell you here that General Jackson once said each man was bound to support the Constitution, "as he understood it." Now, Judge Douglas understands the Constitution according to the Dred Scott decision, and he is bound to support it as he understands it. I understand it another way, and therefore I am bound to support it in the way in which I understand it. And as Judge Douglas believes that decision to be correct, I will remake that argument if I have time to do so. Let me talk to some gentleman down there among you who looks me in the face. We will say you are a member of the territorial legisla-



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ture, and, like Judge Douglas, you believe that the right to take and hold slaves there is a constitutional right. The first thing you do is to swear you will support the Constitution and all rights guaranteed therein; that you will, whenever your neighbor needs your legislation to support his constitutional rights, not withhold that legislation. If you withhold that necessary legislation for the support of the Constitution and constitutional rights, do you not commit perjury? I ask every sensible man if that is not so? That is undoubtedly just so, say what you please. Now, that is precisely what Judge Douglas says—that this is a constitutional right. Does the judge mean to say that the territorial legislature in legislating may, by withholding necessary laws or by passing unfriendly laws, nullify that constitutional right? Does he mean to say that? Does he mean to ignore the proposition, so long and well established in law, that what you cannot do directly, you cannot do indirectly? Does he mean that? The truth about the matter is this: Judge Douglas has sung pæans to his “popular sovereignty” doctrine until his Supreme Court, coöperating with him, has squatted his squatter sovereignty out. But he will keep up this species of humbuggery about squatter sovereignty. He has at last invented this sort of do-nothing sovereignty—

that the people may exclude slavery by a sort of "sovereignty" that is exercised by doing nothing at all. Is not that running his popular sovereignty down awfully? Has it not got down as thin as the homeopathic soup that was made by boiling the shadow of a pigeon that had starved to death? But at last, when it is brought to the test of close reasoning, there is not even that thin decoction of it left. It is a presumption impossible in the domain of thought. It is precisely no other than the putting of that most unphilosophical proposition, that two bodies can occupy the same space at the same time.

The Dred Scott decision covers the whole ground, and while it occupies it, there is no room even for the shadow of a starved pigeon to occupy the same ground.

Judge Douglas, in reply to what I have said about having upon a previous occasion made the same speech at Ottawa as the one he took an extract from at Charleston, says it only shows that I practised the deception twice. Now, my friends, are any of you obtuse enough to swallow that? Judge Douglas had said I had made a speech at Charleston that I would not make up north, and I turned around and answered him by showing I had made that same speech up north—had made it Ottawa—made it in his

hearing—made it in the Abolition district—in Lovejoy's district—in the personal presence of Lovejoy himself—in the same atmosphere exactly in which I had made my Chicago speech, of which he complains so much.

Now, in relation to my not having said anything about the quotation from the Chicago speech. He thinks that is a terrible subject for me to handle. Why, gentlemen, I can show you that the substance of the Chicago speech I delivered two years ago in "Egypt," as he calls it. It was down at Springfield. That speech is here in this book, and I could turn to it and read it to you but for the lack of time. I have not now the time to read it. ["Read it, read it."]

No, gentlemen, I am obliged to use discretion in disposing most advantageously of my brief time. The judge has taken great exception to my adopting the heretical statement in the Declaration of Independence, that "all men are created equal," and he has a great deal to say about negro equality. I want to say that in sometimes alluding to the Declaration of Independence, I have only uttered the sentiments that Henry Clay used to hold. Allow me to occupy your time a moment with what he said. Mr. Clay was at one time called upon in Indiana, and in a way that I suppose was very insult-

ing, to liberate his slaves, and he made a written reply to that application, and one portion of it is in these words:

What is the foundation of this appeal to me in Indiana to liberate the slaves under my care in Kentucky? It is a general declaration in the act announcing to the world the independence of the thirteen American colonies, that "men are created equal." Now, as an abstract principle, there is no doubt of the truth of that declaration, and it is desirable in the original construction of society, and in organized societies, to keep it in view as a great fundamental principle.

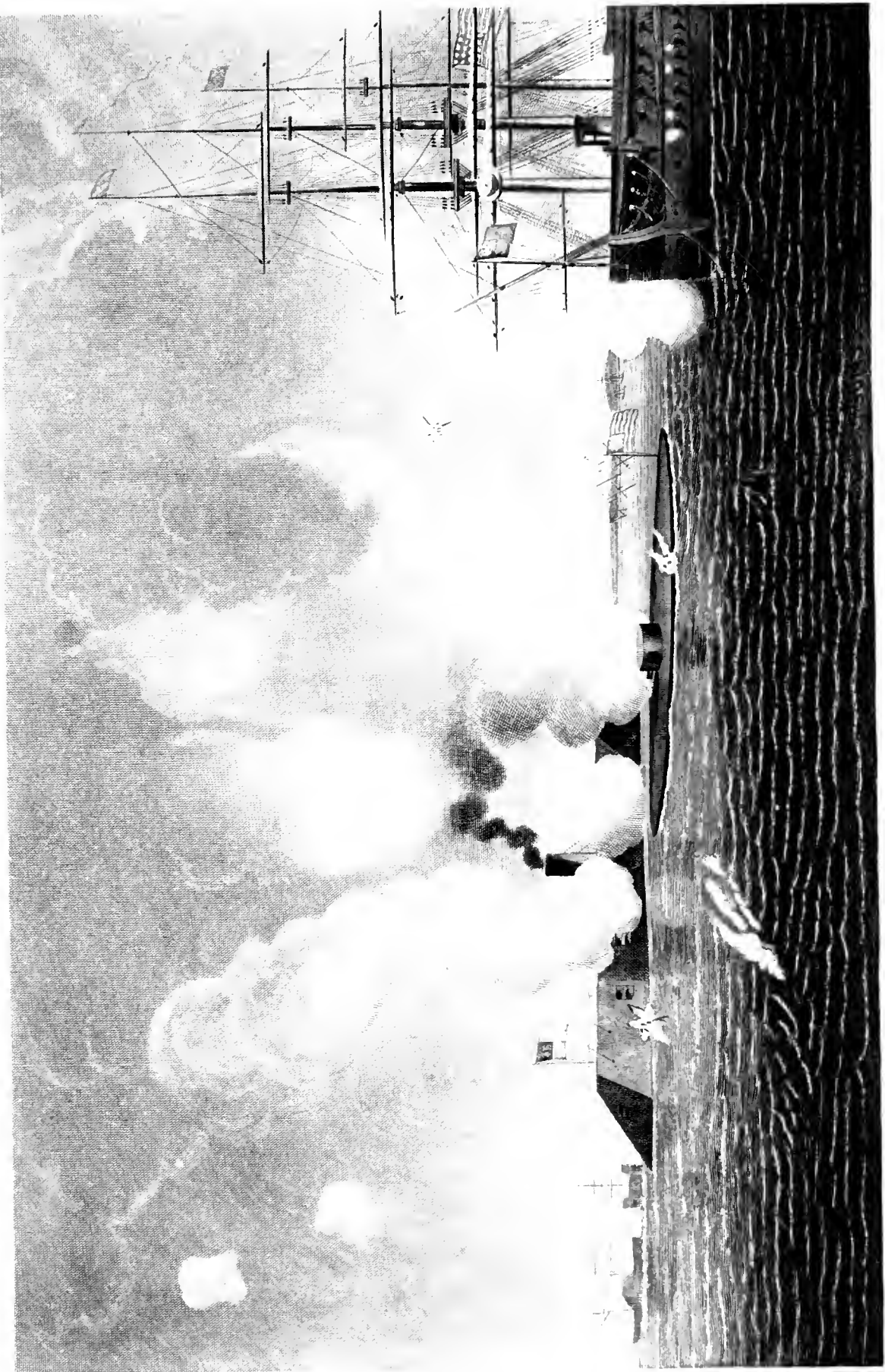
When I sometimes, in relation to the organization of new societies in new countries, where the soil is clean and clear, insist that we should keep that principle in view, Judge Douglas will have it that I want a negro wife. He never can be brought to understand that there is any middle ground on this subject. I have lived until my fiftieth year, and have never had a negro woman either for a slave or a wife, and I think I can live fifty centuries, for that matter, without having one for either. I maintain that you may take Judge Douglas's quotations from my Chicago speech, and from my Charleston speech, and the Galesburg speech,—in his speech of to-day,—and compare them over, and

I am willing to trust them with you upon his proposition that they show rascality or double-dealing. I deny that they do.

The judge does not seem disposed to have peace, but I find he is disposed to have a personal warfare with me. He says that my oath would not be taken against the bare word of Charles H. Lanphier or Thomas L. Harris. Well, that is altogether a matter of opinion. It is certainly not for me to vaunt my word against the oaths of these gentlemen, but I will tell Judge Douglas again the facts upon which I "dared" to say they proved a forgery. I pointed out at Galesburg that the publication of these resolutions in the Illinois "State Register" could not have been the result of accident, as the proceedings of that meeting bore unmistakable evidence of being done by a man who knew it was a forgery; that it was a publication partly taken from the real proceedings of the convention, and partly from the proceedings of a convention at another place; which showed that he had the real proceedings before him, and, taking one part of the resolutions, he threw out another part, and substituted false and fraudulent ones in their stead. I pointed that out to him, and also that his friend Lanphier, who was editor of the "Register" at that time and now is, must have known how it was done.

Now whether he did it, or got some friend to do it for him, I could not tell, but he certainly knew all about it. I pointed out to Judge Douglas that in his Freeport speech he had promised to investigate that matter. Does he now say he did not make that promise? I have a right to ask why he did not keep it? I call upon him to tell here to-day why he did not keep that promise? That fraud has been traced up so that it lies between him, Harris, and Lanphier. There is little room for escape for Lanphier. Lanphier is doing the judge good service, and Douglas desires his word to be taken for the truth. He desires Lanphier to be taken as authority in what he states in his newspaper. He desires Harris to be taken as a man of vast credibility, and when this thing lies among them, they will not press it to show where the guilt really belongs. Now, as he has said that he would investigate it, and implied that he would tell us the result of his investigation, I demand of him to tell why he did not investigate it, if he did not; and if he did, why he won't tell the result. I call upon him for that.

This is the third time that Judge Douglas has assumed that he learned about these resolutions by Harris's attempting to use them against Norton on the floor of Congress. I tell Judge Douglas the public records of the country show





that he himself attempted it upon Trumbull a month before Harris tried them on Norton—that Harris had the opportunity of learning it from him, rather than he from Harris. I now ask his attention to that part of the record on the case. My friends, I am not disposed to detain you longer in regard to that matter.

I am told that I still have five minutes left. There is another matter I wish to call attention to. He says, when he discovered there was a mistake in that case, he came forward magnanimously, without my calling his attention to it, and explained it. I will tell you how he became so magnanimous. When the newspapers of our side had discovered and published it, and put it beyond his power to deny it, then he came forward and made a virtue of necessity by acknowledging it. Now he argues that all the point there was in those resolutions, although never passed at Springfield, is retained by their being passed at other localities. Is that true? He said I had a hand in passing them, in his opening speech; that I was in the convention, and helped to pass them. Do the resolutions touch me at all? It strikes me there is some difference between holding a man responsible for an act which he has not done, and holding him responsible for an act that he has done. You will judge whether there is any difference

in the "spots." And he has taken credit for great magnanimity in coming forward and acknowledging what is proved on him beyond even the capacity of Judge Douglas to deny, and he has more capacity in that way than any other living man.

Then he wants to know why I won't withdraw the charge in regard to a conspiracy to make slavery national, as he had withdrawn the one he made. May it please his worship, I will withdraw it when it is proven false on me as that was proven false on him. I will add a little more than that. I will withdraw it whenever a reasonable man shall be brought to believe that the charge is not true. I have asked Judge Douglas's attention to certain matters of fact tending to prove the charge of a conspiracy to nationalize slavery, and he says he convinces me that this is all untrue, because Buchanan was not in the country at that time, and because the Dred Scott case had not then got into the Supreme Court; and he says that I say the Democratic owners of Dred Scott got up the case. I never did say that. I defy Judge Douglas to show that I ever said so, for I never uttered it. [One of Mr. Douglas's reporters gesticulated affirmatively at Mr. Lincoln.] I don't care if your hireling does say I did. I tell you myself that I never said the

“Democratic” owners of Dred Scott got up the case. I have never pretended to know whether Dred Scott’s owners were Democrats or Abolitionists, Free-soilers or Border Ruffians. I have said that there is evidence about the case tending to show that it was a made-up case for the purpose of getting that decision. I have said that that evidence was very strong in the fact that when Dred Scott was declared to be a slave, the owner of him made him free, showing that he had had the case tried, and the question settled, for such use as could be made of that decision; he cared nothing about the property thus declared to be his by that decision. But my time is out, and I can say no more.









Engraved by V. Russell from a Painting by Rossini

